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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

DR. WALKER'S SEVENTH LECTURE.

Having considered the objections of Pantheism against the moral attributes of the Deity, Dr. Walker proceeded in this lecture to examine the objections drawn from the existence of evil in this world; objections held out, not by the Atheists or Pantheists, but by the Semi-theists, represented by Volney and Hume.

It is admitted by these, that God exists as a Wise and Powerful Being, but they deny him moral qualities, or at least, perfection of moral qualities, from a professed inability to comprehend them, and a want of proof. Bolingbroke, who was never open and bold in avowing his opinions, never attacked the fundamental principles of Natural Religion, except covertly. He did not deny *in toto*, that God was good and just, but only, according to our ideas of goodness and justice. But this in fact was to say nothing. He escaped by this means, however, the odium of impeaching the Divine character, and excluded the argument in favor of of a future state. He asserts that everything in nature shows power and wisdom according to our ideas, but that everything does not show goodness and justice according to our ideas. An Infinitely Wise and Infinitely Powerful Being is the God of his theology, and he calls that 'artificial theology,' which connects moral with the physical attributes of God. Having made a few remarks upon Hume's ideas on this subject, Dr. W. proceeded to consider the origin and extent of evil.

Why was evil introduced? How was it introduced? What is its nature? What are its uses and extent? These questions of great importance let us examine in a reverse order, for reasons which will appear as we advance.

First: The extent of evil. General and off-hand estimates of the amount of evil in this world, do not pass for much with those, who consider how hastily and inconsiderately they are often made, and how essentially they are affected by peculiarity of temperament and accidental circumstances. Hobbes was influenced by the events of war and discord which marked his times, when he declared, that 'man was a wild beast, to be subdued and ruled by force alone.' The opinions of La Rochefocault may be traced to the circumstance, that he studied human nature in a court, at once the most profligate and the most hypocritical the world had yet known. All of these philosophers do not give us *man*, but only a *certain sort of men*. Let a man be disappointed in his just expectations, be overreached in business, or deceived by his friends, and he is ready to exclaim with David, 'all men are liars.' But let things go on well, let the labors of the day be over, let him wheel about upon his sofa, and have his children all gathered around in cheerfulness, *let all his notes be paid*, and he will begin to think, that 'this world is a good one after all.' Such is the great discordancy which marks the different estimates of human life and the world; varying with the varying flow of health and spirits, and varying sometimes in the same day; influenced by the slightest circumstance, as, for instance, of being made before dinner or after dinner,—that we do not go too far, when we say that men's general estimates of the world depend as much on the state of their *digestion*, as upon the state of their *information*.

We must begin by laying aside all such unworthy and contradictory estimates, and observing many leading facts and distinctions, respecting which but one opinion prevails. We first observe that evil is not intended in a single arrangement of nature; that is, it is not the sole, special or ultimate object. Evil is incident to many, perhaps to all, but it is not the object of a single contrivance in nature. For example, the final cause of rain is not to rot the harvest, nor of fire, to burn down our houses; yet in the course of things, these effects sometimes happen. No anatomist ever discovered a system of organization calculated to produce pain and disease. We may safely and naturally infer then, that God is not a malignant being, and that there is no malignity in him. For if there were, we should see distinct traces of it in his works, and in one instance at least, evil would be the manifest purpose or design. If we go further, we observe not only that evil is not the object in any one instance, but that in an overwhelming number of instances, good is the end, some positive good is the object of the contrivance. When any natural historian discovers a new part in any plant or animal, of which he knows not the use, he leaves it to be pointed out by some future philosopher, and supposes it to be formed for some good end. The progress of science, we may justly expect, will reduce the number of anomalous and apparently superflous arrangements in nature, until no part is found to be created for nothing. If we stop here, we may infer that, nothing being created with evil for its end, but everything with a positive good for its object, the Creator is not malignant in any respect, but wholly and entirely benevolent.

But we do not stop here. Perhaps it may be objected, that these arrangements were *necessary* to the existence of the being they affected. But to this we may answer, that in a countless number of arrangements, the object is not to give existence merely, but a *happy* existence. Thus Paley: 'Assuming the necessity of food for the support of animal life, it is requisite, that the animal be provided with organs, fitted for the procuring, receiving and digesting of its food. It may also be necessary, that the animal be impelled by its sensations to exert its organs. But the pains of hunger would do all this. Why add pleasure to the act of eating; sweetness and relish to food? Why a new and appropriate sense for the perception of the pleasure? Why should the juice of a peach, applied to the palate, affect the part so differently from what it does when rubbed upon the palm of the hand? This is a condition, which, so far as appears to me, can be resolved into nothing but the pure benevolence of the Creator.' Revolving what has now been said concerning the ultimate object of all created things,—for we see never evil but always good, and sometimes, pleasure for its own sake,—this general conclusion is impressed on our minds, that all the evils of this world possess the nature of *incidental* evils.

Apart from the nature and magnitude of evil, supposing even, that evil does preponderate over good in this world, and that this preponderance was foreseen by the Creator, it does not follow that evil was the final cause. We will allow that incidental evils are, nevertheless, evils. But evil was not the final cause, so long as not one particle can be traced to arrangement. But it is not necessary to build much on this distinction. Dr. W. did not suppose that evil does preponderate. Those who undertake to defend this thesis, have more to prove than they suppose. If evil does preponderate in *this* world, this does not follow when both worlds are taken into account,—the future as well as the present,—for this is the only condition which will be allowed by Christians.

But to prove that evil *does* preponderate over good in this world, it is not enough to show that it *has* preponderated thus far. Owing to the imperfect developement of human nature, and the defective organization of society, this might have been expected in the first stages of man's existence. But this preponderance of evil is afterwards lost in the superabundance of good. The time will come when what we regard now as full civilization, will be accounted only half civilization; and every one who has faith in the progress of humanity, believes that man's capacities for enjoyment in the present life, are capable and destined to be improved indefinitely. This distinction is not made because it is necessary, but only to clear it from the vagueness which characterizes it, and to show the strength of the argument in the defence. Although the advances be forced, we can fall back upon the strong-holds of our defence, which are alike impregnable and unassailable.

Looking at this world alone, and in its present condition, we maintain, that the evil which exists is nothing, when compared with the perpetual flow of good, which runs through the whole range of the organized creation. Throughout the whole creation, good is the *law*, evil is the *exception* of that law. Three causes are in constant operation which help us to account for the fact that man is not more sensible to the great preponderance of good over evil in this world.

The first is, that what happens to us in our natural state, is looked upon as a matter of course, and for that cause alone, fails to arrest our attention. It is not that we do not enjoy blessings, for when they are suspended, we feel their loss. But we expect them as a matter of course, and do not realize them. Suppose, for example, that the sun should visit the earth only at long intervals. Its coming would be hailed with transports in all parts of the world. Now it actually diffuses a hundred times as much happiness as it could do on the other plan; but, because it rises day after day in the order of nature, we do not make a hundredth part as much account of it. And so with the pleasurable consciousness of health, which goes for nothing in man's estimate of happiness. Health is not a mere negative state,—a state of ease, or the absence of pain,—but a pleasurable state of existence. The organic nerves, charged with organic processes, are not sentient. We are not conscious of the process going on within us, the mysterious operation is not palpable to sight. Were it different, man would be a terror to himself and the approach of everybody would fill him with dismay. These nerves, though not sentient in themselves, communicate with sentient organs and produce happiness and pleasure. The remarks of Dr. W. on this point, forcibly reminded us of the words of St. Pierre: 'Durst we make a single movement, or stir a step from the place we were in, if we *saw* our blood circulating, the tendons pulling, the lungs blowing, the humors filtrating, and all the incomprehensible assemblage of fibres, tubes, pumps, valves, currents, pivots, which sustain an existence, at once so frail and so presumptuous.'

The second cause which hinders us from holding the scales with an even hand, in weighing the amount of good and evil in the world, is, that, in estimating the sufferings and inconveniences of others, we consider what they would be to us, and not what they are to them. Temper, habit, or circumstance may make that attractive to one, which would be intolerant to another. Thus the hardships of a sailor's life, which constitute a pleasure to some, are a horror to others. In Iceland, as Henderson tells us, it is a proverb, that 'Iceland is the best country on which the sun shines.' The Russian hails with irrepressible delight, the rolling volcanoes and the snow-capped summits of Kamschatka, which dreary, cold, and barren region, he regards as an earthly paradise. The Esquimaux, who suffer so much from cold and famine, never change their hunting grounds or place of habitation, although ample opportunity is afforded. We must conclude, then, that they are bound to their homes by a tie which renders all their privations and inconveniences, in a comparative sense, easily to be borne. The privations and inconveniences incident to savage life would be insupportable to us, but not so much, as our conventional habits would be to the savage. Missionaries have induced them, in some instances, to accept civilization and Christianity, but when they have been sent back to diffuse these blessing among their countrymen, they have cast the whole aside and relapsed into their old modes of life. A strange fascination appears to mark this manner of living, which some have accounted for in the case of the North American Indian, by calling him a *wild gentleman*. Certain it is, that he has no sense of inferiority or degradation. Captain Franklin, in all his travels among these rude and savage tribes, never found but one man who did not acknowledge the existence of God. In the exordium to one of his harangues, this savage said: 'it is very strange, that I have never found any one equal in sense to myself.'

Dr. W. was inclined to think that the Southern slaveholders are right when they declare that their slaves are as happy as the laboring classes in Europe. He doubted whether they would be any happier, if they were all manumitted toworrow. As a general rule, their animal enjoyments are the same as those of their free companions. The only true ground,—and which is now being taken by the friends of liberty,—is, not that they are deprived of animal enjoyment and comfort, but that they are denied the rights of man and the means of progress.

Toil, coarse and scanty fare, privation, and poverty, do not of themselves, constitute misery. No condition is miserable, but to him who esteems it so. Habit is the great equalizer of the human condition, as far as it will admit of being an equalizer. Happiness and misery depend on the relative proportions of good and evil, as compared with what we have been in the habit of partaking. In England,—where the extremes of wealth and poverty are brought into such close juxtaposition,—if we may believe Howitt's Tales of rural simplicity and domestic affection, a degree of comfort and enjoyment lingers around the firesides of the poorest laborers. Dr. W. did not pretend that habit would reconcile men to *starvation*. Undoubtedly, in the manufacturing districts of England, the distress and suffering is great. But the sad accounts and reports made in Parliament, cannot be wholly credited, or universally believed. In a careful examination, we find the details exaggerated, and the whole account to partake of the vice of a selection of facts. A disproportionate prominence is given to the dark side of the picture, while alleviating and compensatory circumstances are left out altogether. In the Chartist movement, we see the action of another principle. The diffusion of knowledge has impressed the lower classes with a keener sense of the violent contrasts of the human condition. Yet even here, those who can look far enough into the future, can see that good will arise out of the apparent evil.

But man is not the only object of Divine Benevolence;—which leads us to the third cause of men's insensibility to the predominance of good over evil in this world; viz.: that they count as nothing the happiness of animals. Pope thus humorously satirizes those who think the world to be made for man alone:

Know, nature's children all divide her care,
The fur that warms a monarch, warmed a bear.
While man exclaims, 'See all things for my use!'
'See man for mine!' replies a pampered goose:
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

The humblest life which man disdains, is not disdained by Him who gave it. 'The air, the earth, the water,' says Paley, 'teem with delighted existence. In a spring noon, or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. A *bee* amongst the flowers in spring, is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy and so pleased; yet it is only a specimen of insect life, with which, by reason of the animal being half-domesticated, we happen to be better acquainted than we are with that of others.' Thus also Pope:

'Is it for thee the lark ascends and sings?
Joy tunes his voice, joy elevates his wings.
Is it for thee the linnet pours his throat?
Loves of his own, and rapture swell the note.
The bounding steed you pompously bestride,
Shares with his lord the pleasure and the pride.'

We pity the dull and languid movements of some animals, without reflecting that the ultimate object in this arrangement is good, and that this object is certainly attained. For instance: the fly-catcher, in seizing its prey, shuts its mouth so *quick*, that we cannot perceive the motion, we can only hear the snap. The chameleon, on the contrary, in seizing its prey, is so *slow* in its motion, that we cannot see it. In both cases the end of the contrivance is good, both are sure of their prey; thus we see the same benevolent end accomplished by entirely different means.

We have now established two propositions: First, that evil is not the object of any arrangement in this world, but only incidental to it; and secondly, that, although incidental evils are found in every condition of life, they are swallowed up and lost in the overbalance of good. Dr. W. would not, with Paley, underrate the evils in the world, or overrate them, with Wollaston and Voltaire. This magnifying the amount of evil in the world, is an error, bordering on impiety, and of bad and dangerous tendency in other respects. If we are bent on relief, our distant bemoanings will avail nothing. We must remember that the cause of philanthropy and social reform, is not hindered more by insensibility to the evil, than by despair of the remedy.

The true Christian is already happy here on earth. This is the great problem of life, the difficult problem whose solution so many have attempted, and so few achieved. Man's highest anticipations may be disappointed, and his greatest hopes may be crushed, and he need not be unhappy. From a long experience in the course of this world, Dr. W. concluded, that 'no other evil can be accounted so great as this,—not to have God for a friend.'

T. G.

For the Register and Observer.

CHURCH PROPERTY.

I read in a recent number of the Register a communication from your correspondent 'W,' on the subject of Church Pews. I differ from him on this subject and wish to state briefly the reasons for my difference. Undoubtedly the system of Church Pews is productive of some evils as assumed by both of your correspondents 'A' and 'W.' But we ask, if they can point to any system in a world of imperfections which is not productive of some evil? In every case, situated as we are, we are to decide from a comparison of evil against evil, and good against good; and wherever the latter preponderates, to receive; and where the other, to reject, as between a choice of evils. A republican system of Government, for instance, is not perfect. It has its evils. But compared with despotism, or monarchy, or aristocracy, the evils of the former are found to be much the least, and its blessings much the greatest. In one point of view, they may be great; but if compared with the other, we imagine it would be found that its evils are still greater and its benefits much less. In regard to the system of free Pews, we now look only at its advantages, and, for the most part, we overlook or wish out of sight, its evils. If, we bring into view as we should, the evils that would grow out of the new system, and weigh them fairly with those of the old, and so put the good and evil of each over against the good and evil of the other, we should find probably, that our forefathers who introduced the present one, were not so unwise or stupid as some are now inclined to think.

The argument drawn from the custom in other countries, is fallacious in one or two very important respects. Church and State are there united. The Churches are built at the will of the Sovereign, and at the expense of the State. Any number therefore which the State may deem it necessary to erect, is done at the fiat of a monarch or a ministry. But where, as with us, the Church and the State are entirely separate, if the property and the pews are to be public and free, who are to furnish the means for the erection of an adequate number of Churches? Who will contribute the tens of thousands and millions which would be necessary, and which when contributed, would not give to the contributor even the right to a seat?

It may be answered, that such questions imply an unchristian state of the public mind which ought not to exist. But the truth is, that we must act in all cases upon the condition of the community as it *is*, and not as we might desire it *to be*. Besides where is the Christian or benevolent principle upon which you can require any man to contribute to the erection of a building, which, after its erection, might be wholly occupied by others as wealthy as himself, and yet, who had contributed nothing to its erection? The present system is perfectly equal and just. If other provision is necessary for the poor, let it be made without disturbing the present wise and well-considered arrangements.

Again. The difference in the modes of worship in other countries is not sufficiently considered by those who urge the plan of free Churches. For the most part, their worship is devotional and not preeceptive. It requires but a short portion of time for attendance, and that time principally occupied in the posture of prayer. Pews and seats may be, and are, dispensed with in these Churches and all is free. No inconvenience is felt. But where, as with us, the object is instruction as well as worship, requiring an attendance of two or three hours in succession, the whole aspect of the subject is charged.

Another view of the subject is this. If there were no pews with us, as in many Catholic Churches abroad, few would attend, or they would attend as there, only for the purpose of attending mass or engaging in prayers. The system of instruction must be given up. Would that be an improvement? Or if we take the other supposition, that the pews are to be converted into slips or made free, the poor probably would be better provided for than now; but what would become of the aged, the middling classes, the more substantial portions of society, who are made and kept so, by the religious instruction of our Churches as now organized? They, it is, who now build and support our Churches; what would become of them? Would they remain the constant attendants they now are? Would they, without a certain seat for themselves and their families,—now, finding themselves in one place—and now in another,—now together, and now separated,—now with their children, and now far apart—driven about from pillar to post, would they continue to love the place of worship, the hour of service, and the voice of their pastor? Would not all be charged to them under circumstances like these?

Another serious difficulty is not brought into view. We allude to the uncertain and inadequate support of Christian teachers which would result from such a system. Wherever such a system has been attempted it has never met with signal success, and in most cases has lamentably failed. Its tendency is to cast the burthen on a few, and those not always the most able to bear it, and when they have died, or failed by the way, the Society has usually languished or failed with them.

Another grave difficulty in regard to this new system has relation to the choice of teachers, their permanency and responsibility. The contributors might be so in the first instance. But after the first, a body thus constituted must be a constantly changing one, and after a season, they would scarcely be known to each or their officiating Pastor. The connexion accordingly would be one of uncertain duration; and being a ministry at once unstable and irresponsible, who, and to what extent, and how many, would prepare themselves for such a work?

A few of the objections to the present system must be briefly considered. One of these, is, that 'the preaching of the Gospel has been made a matter of trade, and the good tidings of great joy has been proclaimed for dollars and cents.' When and where? The laborer is certainly worthy of his hire; but beyond this simple fact, is there the shadow of a shade for the allegation thus strongly made either in relation to this city, this State, or any other part of the country? A more independent ministry, less servile or less influenced by pecuniary motives is not known to the wide world. Under a system of Church and State, where the property and the pews are free, the ministry as is well known, are appointed against the will of the people, without regard to merit, and not unfrequently as a reward for some political act of pliancy or adulation. But not so here. *Our* ministers are chosen by the people, and the choice based entirely upon ability and merit, and held strictly and sacredly responsible.

Another objection is, that the Word as now dispensed is 'comparatively unproductive.' Compared with what? Any other ministry? The assertion is wholly gratuitous. 'Are we sure,' asks your correspondent, 'that a better appropriation could not have been made of the means which has been devoted to the erection and support of Churches?' The answer is, that without the existence of these Churches in the first place, and through the past ages, the state of the community would have been such, that no disposition would now exist, nor even the means, to aid others. It is not true 'that we have planted and sown in stone and wood;' but on the contrary we have occasion to rejoice that our planting has been in 'human hearts;' and that these have been made still more human and humane, until they are now not only ready and able to help themselves, but to build up also for their less favored brethren at home, Chapels and other Christian institutions; and abroad, to send aid in proportion to the wants of the one, and the means of the other.

Another objection is, that under our present system, 'we have empty pews and deserted aisles.' Where is this? Not in our cities, for there our Churches are full, and more are needed. And if it be otherwise in our villages, it arises from too large a number of Churches for the population, growing out of sectarian feelings, and not from the ownership of pew property.

Another objection is, that under our present system, pastors are hired at a rate, who 'are not worthy of it.' Who and where these ministers are who are not worthy of their hire is beyond the reach of our conception. As a general fact, their stipend is miserably small, barely sufficient to support existence, and if their services are worth any thing are worthy of what they receive. Some few there may be, possibly, who in another sense are 'not worthy;' as we have all our treasures in earthern vessels. But would there be no unworthy ones under the free system. How is it in England, Germany, France?

Another objection urged is, that some Churches 'have been built on *speculation*?' But we may ask, if this has prevented their being used successfully for the preaching in them of the Gospel of Jesus Christ? Has it not multiplied the means of religious instruction without doing injustice or injury to any one?

A.

SERIOUS APPEAL TO TRINITARIANISM.

Christian Brethren,—I take my pen to address you on a very important subject; a subject, respecting which it is of the highest moment that both you and myself entertain correct opinions.

Prayer is one of the most sacred and solemn duties that we are required to perform. And to perform this duty with right feelings, and with correct ideas of its nature and design, should be an object of deep solicitude.

Nor can it be a matter of indifference to the sincere disciple of Jesus to know to whom—to what Being—to what Person—prayer should be offered?

I wish now to direct your attention to this inquiry, namely, to whom—to what Being—to what Person—should prayer be offered?

And I fervently desire my Father in heaven to guide me in the way of truth, and to bless this my undertaking to the good of my fellow Christians.

And, my Brethren, I trust to your candor and love of truth, to examine the subject, respecting which I address you, with serious and prayerful minds. If my statements or arguments are false or incorrect, I shall deem it the greatest favor to be set right. For truth, wherever to be found, I earnestly desire to know and to obey. And should my statements and arguments be in accordance with truth and God's holy word, I hope you will have the candor to acknowledge it, and to act accordingly.

While attending your places of public worship, which I am glad to do when a suitable occasion offers, I am grieved and pained by the manner in which your prayers are frequently offered. They are sometimes addressed to the Father alone; sometimes petitions are offered to the Son alone; sometimes they are directed to the Holy Ghost alone. Sometimes your prayers are addressed to the Father, Son, and Holy Ghost together; sometimes to the Trinity, and sometimes to the Triune God.

Now I am not about to discuss the doctrine of the Trinity; that is no part of my present purpose but simply to inquire to what Being, or Person, Christians should offer their prayers.

For instruction on this subject we must appeal to the sacred scriptures. And since you, as well as myself, profess to regard Jesus Christ as an all sufficient Savior, it will be necessary only to ascertain what he has taught respecting this subject. Jesus is 'the way, the truth and the life.' We need not go to any Teacher but Christ to learn our duty as his disciples. His example, his precepts, and his command are of sufficient authority, on any point of doctrine or duty, for all who are his true, sincere disciples.

We will therefore ascertain, first, what his example was in relation to the subject in hand. To whom did Jesus address his prayers? Did he ever address them to a Triune God, to a Trinity? or to the Son, or the Holy Ghost? Did he ever pray to any other Being, any other person, but the Father? Let us see. The first prayer on record, which we find him making, is found in Mat. xi. 25, 26, and is as follows: 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.'

On another occasion we find him addressing the Father in the same language. See Luke x. 21.

The next instance, to which we find the Savior praying, is recorded in John xi. 41, 42. It was at the grave of his friend Lazarus. 'And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me.'

We now turn to John xii. 27, 28, and find Jesus offering a prayer in reference to his approaching sufferings.

'Now is my soul troubled; and what shall I say?—Father save me from this hour; but for this cause came I unto this hour. Father glorify thy name.'

We now turn to that most fervent and touching prayer which our Savior offered on the night previous to his crucifixion, in behalf of his disciples. He prayed especially that his disciples might be closely united to each other; that they might be one in mind, one in heart, one in purpose; one as he and his Father were one. This prayer is recorded in the 17th chapter of John's Gospel; and to the spirit which it breathes, and the manner in which it was offered, your attention, Christian Friends, is earnestly solicited. In this fervent and sublime prayer, Jesus addressed the Eternal one, at least six times, by the appellation, Father. 'Father, the hour is come.' 'O Father, glorify thou me.' 'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.' 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' 'Father, I will that they also whom thou hast given me, be with me where I am.' 'O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.' And in verse 3d of this prayer to the Father, he calls him 'the only true God.'

We will now follow our savior to the garden of Gethsemane; and there we find him in the solemn act of prayer, saying, 'O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.' And again, 'O my Father, if this cup may not pass away from me, except I drink it, thy will be done.' Mat. xxvi. 39, 42.

Let us now go from the garden to the cross. There we find Jesus offering his petitions to the same Being, the Father, to whom he had always prayed. In the agonies of a most excruciating death he interceded for his murderers. 'Father, forgive them for they know not what they do.' And when the moment came for him to yield up his life, he calmly said; 'Father, into thy hands I commend my spirit.' Luke xxiii. 34, 46.

Thus do we find him who 'has left us an example that we should walk in his steps,' uniformly addressing his prayers to the Father alone; and never I believe except in one instance (Mat. 27: 46,) did he address Jehovah by any other name than that of Father. And in that instance he made use of language found in Ps. xxii. 1, 'My God, my God, why hast thou forsaken me.' Never did he offer prayer to the second person in the Trinity, nor to the third person in the Trinity, nor to a Triune God. To the Father, and to him alone, did Jesus pray. Such my Brethren, was the example of our blessed Savior; an example which, I believe it our duty to follow.

And now, in the second place, let us see what were the teachings of Jesus in relation to this subject; let us ascertain whether they are in accordance with his example.

His first recorded instructions on this subject are found in his conversation with the Samaritan woman, related in the 4th chapter of John's Gospel. There Jesus has not only informed us to whom worship is to be offered, but also in what manner and spirit it must be offered in order to be acceptable to God. 'But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.'

Again, in the sermon on the mount, a discourse which cannot be too much studied or too highly prized, our Savior has given to his disciples this plain and positive precept. 'But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.' Mat. vi. 6.

And again in the Lords prayer, that brief, comprehensive, elevated prayer, which both in manner and spirit is a model for the devotions of Christians, Jesus taught his disciples to say, 'Our Father, which art in heaven.'

Such, Christian Friends, are the instructions of our Lord and master in regard to whom our prayers are to be addressed.

But, in the third place, as if to put this subject beyond question; as if to guard his disciples against the possibility of mistake, Jesus has expressly commanded us not to offer petitions to himself. He says emphatically, 'And in that day,' (that is after my resurrection and ascension) 'ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.' John xvi. 23. How then, my Brethren, dare you, in the face of this solemn injunction, offer prayer to Christ? How dare you address your petitions to Jesus? How dare you set at naught so direct a command of your Savior?

I have thus presented you briefly the example, the instructions, and the command of Christ in regard to the Being, or Person, to whom Christians are to address their prayers. Jesus always offered his prayers to the Father alone. And in every instance but one, he addressed God by the appellation, Father. He always instructed his disciples to offer their prayers to the Father, and never to any other Person or Being. He strictly forbade prayer being offered to himself. 'In that day ye shall ask me nothing.'

Now then, my Christian Brethren and Friends, I entreat you to pause. I beseech you to reconsider your practice of offering prayer to the Triune God; and to the Son and Holy Ghost. I am sure you would consider it no light thing to deny your Savior. But what is it but denying him; denying his authority, when you disregard his example, set at naught his precepts, and violate his command?

And, ye Ministers, who address your prayers to a Triune God, reflect on what you are doing. Remember that the care of immortal souls is entrusted to you. How will you answer it at the bar of Christ, that by your precepts and your example, you have taught your people to offer prayer in a manner, which Christ has forbidden, both by his example, his instructions, and his command!

And that the Father Almighty may lead both you and me in the way of truth and duty, is the fervent and sincere prayer of your brother in Christ Jesus, our Lord

Yours respectfully,

ADDISON BROWN.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 11, 1843.

THE NESTORIAN CHRISTIANS.

'A residence of Eight Years in Persia, among the Nestorian Christians; with Notices of the Mahammedans. By Rev. Justin Perkins. With a Map and Plates. Andover: Allen, Morrill & Wardwell, 1843.' 8vo. pp. 512.

Mr. Perkins is well known throughout the United States as a devoted Christian Missionary, and as the companion of Mar Yohannan, the Nestorian Bishop in his recent tours over our country. Probably there is no field of missionary labor concerning which Christians would be more glad of information, than that which is the subject of this volume. Its publication must therefore be considered as very opportune. The Nestorian Christians are a feeble remnant of the earliest, and perhaps the largest sect of the Church; they were once the prevailing sect throughout the whole East, and were the first to plant the Gospel in China. They themselves claim a Jewish descent, and trace their conversion to the Apostle Thomas; their ritual contains commemorative thanksgivings for him, and his name is the favored designation of their sacred edifices. Mr. Perkins, allowing for the difficulties attending the estimate, gives the probable number of the Nestorian Christians, as 140,000. We have not as yet had time to peruse the whole volume, but from what we have read of it, and the cursory examination we have made of its pages, we feel induced to recommend it highly to our readers as full of most valuable information communicated in an interesting way. We have been pleased with its style and sentiments, its candor and freedom from cant and exaggeration. There is no species of literature which general readers peruse with so little satisfaction and reliance, as they do missionary journals and statistics. They know that travellers, authors and agents, have it in their power to cull out passages at pleasure from their diaries, to conceal, to decorate and to exaggerate, and therefore they read with distrust. Now the least degree of reflection will satisfy any one that the missionary work, every where, and especially in the East, must be attended by all conceivable, and by many inconceivable discouragements. It is better they should be fairly told. For ourselves we have long placed our chief reliance for the effectiveness of missionary labor, upon the influence of resident missionaries as the agents of civilization, more than, or at least anterior to, their work as preachers of the Gospel. The enormous sums of money which have been gathered from this country, and the devoted men and women whom it has sent on its missions, will not have been offered in vain if they have only succeeded up to this date in preparing the way for the preaching of the Gospel, by softening and humanising the heathen, learning their languages, and teaching them the duties and graces of life. We believe that in some regions the missionaries have done this well, and have done a little more besides. The Sandwich Islands undoubtedly have already well repaid the cost which has been devoted to them, and the field of labor is there highly promising. Mr. Perkins with great judgment and candor, showing not a feeble, but a well instructed zeal, holds out like hope for the distant and secluded field of his long labor, towards which he has again turned his face. He is the first person from this country that has ever resided in Nestoria. His work is highly valuable for its statistical information, its details of history, natular philosophy and real life interspersed through his journal, as well as for its personal narrative. Our readers cannot fail to be interested in its perusal. Let us who think our duty lies at home, at least exhibit our appreciation of the sacrifices of the missionaries, by acquainting ourselves with the results of their toil—and let us give them our prayers for a blessing here, and a reward on high.

For the Register and Observer.

DR. WALKER'S EIGHTH LECTURE.

Having considered the objections against the moral attributes of God, drawn from the existence of evil in this world, and having shown that this evil has the nature of incident and exception, Dr. W. proceeded to examine its uses, and the compensations by which it is attended.

We must first begin by anticipating a general objection. Some will say, whatever be the uses and compensations which attend evil, they do not alter the nature or the logical amount of evil; evil so far as it goes is evil, though in the main it is good. Such do not take into account the influence of association, habit and circumstance, which makes that agreeable which was once disagreeable. The student, as he advances, finds his labors to become more and more pleasant. Hume makes his skeptic say:

'Did I show you a house or palace, where there was not one apartment convenient or agreeable; where the windows, doors, fires, passages, stairs, and the whole economy of the building, were the source of noise, confusion, fatigue, darkness, and the extremes of heat and cold; you would certainly blame the contrivance, without any farther examination. The architect would in vain display his subtility, and prove to you, that if this door or that window were altered, greater ills would ensue. What he says may be strictly true: The alteration of one particular, while the other parts of the building remain, may only augment the inconveniences. But still you would assert in general, that, if the architect had had skill and good intentions, he might have formed such a plan of the whole, and might have adjusted the parts in such a manner, as would have remedied all or most of these inconveniences. His ignorance, or even your own ignorance of such a plan, will never convince you of the impossibility of it. If you find any inconveniences and deformities in the building, you will always, without entering into any detail, condemn the architect.'

But this analogy is wholly inapplicable. It supposes inconvenience in the whole plan, which cannot be said either of the structure of the body or the universe. We find no arrangement which has not good for its ultimate object.

After considering all things, we find that we are placed in a very good world. Why not be content with it? We shall not have to bear it long, not half so long as those who complain of it desire. It is only in this sense that we can receive the statement of Charles Bell: 'That evil, to a certain amount, will, after all deductions, be found to exist, cannot be doubted. But that an immense preponderance of good exists in every department of nature, both of matter and of mind, is so clear that, arguing as we do on every other subject, we have a right to impute the perception of any evil at all to our own iguorance; and to conclude that, if we knew the whole system, and could extend our comprehension to the entire plan of creation, we should no longer believe there was evil at all.'

So much for the objection generally. Let us now attend to those evils which are reputed evils in particular. Let us begin with the system of prey. When we say that evil is not the ultimate object of this arrangement, we do not mean that it happens by chance, or is not foreseen. We mean that evil is not the work of design, but only subsidiary or subservient to another object, which is good. Paley says in reference to the system of prey: 'The system of animal *destruction* ought always to be considered in strict connexion with another property of animal nature, viz.: *superfecundity*.' But this does not answer the objection. The question arises, why this superfecundity? Why does the codfish alone produce six millions of progeny at once, which, if not checked, would fill the ocean in a few years? The only true ground is, to consider the system of prey and the system of superfecundity, as adapted to each other. Both are accounted for by reflecting that God thus provides a greater amount of good for a greater number of animals, thereby enhancing the quantity of animal happiness. Perhaps it will be asked, why cause the pains of a violent death? To this, it may be answered, that the sufferings of these animals are much less, than if they died a natural death, by famine, disease, or slow decay. And the objection is thrown out of sight, when we consider that the arrangement swells the balance of animal enjoyment on the whole.

But why is any suffering admitted? Why is pain sent to afflict the animal creation? Pain is a faithful sentinel to warn us of the approach of danger. Where no injury can be done, we find not this sentinel. If we could get at the brain, we could cut a piece out, without causing more pain than in cutting a piece out of a hat. Where pain is not wanted, there it is not felt. Who can deny then that this is a special and beneficial provision?

The question is asked, why is not the same purpose accomplished by pleasure, instead of pain? Even if this were possible, it does not follow, that this is not a happy world, but only that it might be much happier. But would it be possible to effect the same good by the influence of pleasure alone, as is now effected by the influence of pleasure and pain? We want impressions of an opposite character, to repel as well as to invite. Suppose hunger an agreeable sensation, and man would be very unlikely to satisfy its cravings. Or would the drowning man struggle to get out of the water, if his sensations were those of pleasure? Again, if we had no experience of pain, we should not know what it was, and it could not exist by any possibility.

What are the uses of disease and death? Disease is an effort on the part of the living organization to throw off some oppression. If the effort succeeds, the patient recovers and is well; if not, the patient dies. When the animal can exist no longer without suffering, it ceases to exist at all. Thus disease and death are wise and beneficial appointments of the Deity.

The transition is easy from those evils which affect animals and men in common, to those which affect man alone. Among the latter, a prominent place is given to the helplessness of infancy and childhood, and to the long period before the maturity of his strength and knowledge.

Providence, it is said, is more indulgent to the brutes, who, in a few months, can take care of themselves, and know as much as others. A moment's reflection will set the matter right. Said Dr. W., 'It takes longer to educate man, than to educate a dog, simply and naturally because man has more to educate. Do you complain of that?' If man was a creature of instinct, instincts would be given to him with the breath of life. But it is his glory that he is a creature of reason, and not of instinct. It is the nature of reason to be evolved only by the experience and reflection of the individual itself, and this requires time. If the only ground of the objection was physical weakness, then it could be easily answered. The developement of the animal powers is thus checked, that it may not outstrip that of the rational power which is to govern them. To the precocity of the passions, as compared with the reason, of the lower, as compared with the higher nature, may be traced one half of the crimes which have disturbed and afflicted the world.

But the evil does not end here. After infancy and childhood, it is only by painful and unremitting effort that man accomplishes his destiny; to fall, is the easiest thing in the world, while to rise, is the most difficult. To understand the appointments of Divine Providence, it is necessary to understand what man's destiny is. Those who adopt the Epicurean system, which makes man's highest good to consist in happiness, are as much mistaken as the Stoics, who make the radical destiny of man to be virtue. Man was not made for happiness alone, or for virtue alone; but for that perfection of virtue, which leads to perfection of happiness. Virtue must be won by struggles for virtue's sake. If it is not won by struggles for the love of virtue, then it does not attain its happiness. God has made us intelligent, moral and spiritual beings. How shall we be happy unless our highest capacities are developed? How can these be developed, unless we have difficulties and emergencies to call them forth? Under another constitution, man might be happy as a thing, as an animal, but not as a *man*. Difficulties call out the personality of man's being. Acts of personality convince him that he is a personal being, a cause, an intelligence, something like to God, a rational agent, a *man*.

Difficulties and different degrees of success being no longer insisted on, the most important objection, not yet touched, or so much as named, is the existence and prevalence of sin. Will any one presume to say that sin has its uses and compensations? We reply that this is not the form under which the question comes up for consideration. The character and providence of God only are concerned in this question. Those who contend for the total depravity of the human race, only say that men are born with a disposition to sin, the germ of depravity only being found in their nature. All that we can say with certainty is, that God has made us more or less liable to sin, and will not interfere forcibly to prevent us from sinning, if so disposed. If sin were not possible, we cannot see how virtue would be possible. As all remorse implies that we might have done right, when we have done wrong, so all self-approval implies that we have done right, when we might have done wrong. If there were no temptation, there could be no virtue. We might grow, but we could grow only one way, as an animal grows or a tree. Some might grow faster and straighter than others, just as some animals or trees grow faster and straighter than others. But there could be no virtue, no satisfaction, no merit in such growth. In whatever manner we look at the subject, on whatever side we view it, virtue supposes choice, and choice supposes right and wrong. We can choose which we please, and who that supposes virtue to be the chief good, will repine at this arrangement which is absolutely necessary to put it within our reach?

But it is objected, that we are not only made liable to sin, but are *tempted* to sin from within and without, and this temptation was intended. How can we reconcile temptation to the wisdom and goodness of God? We must begin by making a clear and broad distinction between purity of character and strength of character, the virtue of impulse,—which is no virtue at all,—and the virtue of principle. We congratulate a man who has met no temptations on his good nature, but we do not applaud him. But ought we to do even so much as to congratulate such aperson? He has not been tempted and tried, and he has no merit. Temptation calls out and strengthens, as nothing else can, that internal force of character, which gives us mastery over circumstances, by first giving us mastery over ourselves. Different persons possess in different degrees this force of character; and this difference depends less upon original constitution, than upon discipline, and discipline supposes temptation. We must see to it ourselves that this temptation does not overcome us.

Even if we do withstand temptation, it does not follow that we shall escape punishment, for the righteous often suffer more than the wicked, at least in this present life. This has always been a stumbling block to Theists, who have struggled with it as far back as the days of Job. This brings the difficulty into a narrower compass, and puts another face on what remains. But we are not quite so sure that all these men are righteous. For one single virtue a man's character may be in great repute, and yet in other respects, it may not bear scrutiny. It is not necessary that a man commit *all* crimes in order to commit some. 'A man may cheat, lie, and steal,' says Mr. Combe, 'and yet be fat and rubicund, if he obeys the laws of exercise.' Equally true it is that if a good man disobeys these laws, he must suffer the penalty. He cannot expect God to work a miracle to prevent the effects of his disobedience, for this would break up the order of nature. If we violate the laws of God, it is better for ourselves as well as others, to pay the penalty. It is only in this way, that much of what is called the wisdom of experience is gained.

Let it be admitted that the righteous do often suffer, and from no fault of their own. What then? Is there no compensation? Human virtue at best is imperfect and progressive. If then, it is desirable that the bad man should suffer, in order that he may become *good*, is it not just as desirable, that the good man should suffer, in order that he may become *better*; especially, when the good man will receive his afflictions in a right spirit, and be affected in a proper manner. The truly virtuous sufferer is always resigned and still. Banish all the sufferings of virtue, the trials of innocence, and the ills of life, and what place is left for all those higher virtues which adorn the human character. Said an Italian poet in his prayer,—and his words speak volumes of truth:—'O God! have pity on the wicked! Thou hast done everything for the good, in having made them good.'

But all this is proved on the supposition that we are to live again, when all compensations will be adjusted, and all the evils of this world be swallowed up in the bliss of eternity. How shall we account for the wide difference in the human condition, by which some are placed in the midst of great temptation, while others are exempted, in a great measure, from moral difficulty and struggle? We admit that there are single and extraordinary cases of evil, which it is hard for mortal experience and wisdom to explain and reconcile with Divine impartiality. But several things should be considered here, which may serve to help us over our difficulty. Let us go around our city, and ascertain who have been the most prosperous in life, who are the most worthy members of society. Let us then follow back the history of these individuals, and see if they belonged to that class who had everything done for them when young, or whether they did everything for themselves. We shall find them among the latter. This overcoming of obstacles, this training which they received, this reliance on themselves and exertion of every faculty to the utmost, accomplished more and was of better advantage to them than all the learning of the best books and teachers. We do not mean that the rich should neglect their children. They do well to give the best education to their sons. These two extremes of cherishing and neglect have each a peculiar advantage of its own. The former affords greater *facility* for exertion, the latter gives greater *motive* to exertion.

The self-made man has fewer attainments, but his personal power has been called out. Although behind, at the starting point, he is sure to overtake and distance his competitors. May not this be true of the race of eternity? Every temptation and moral difficulty overcome, serves to strengthen and improve the character. The noble army of the martyrs passes before us, who have 'come out of great tribulation, clothed with white robes, and palms in their hands.' But a greater than these, in whose name and spirit they labored, even of him it is said, that he was made 'perfect through sufferings.' We cannot understand all the ways of Divine Providence. What we know not now, will be revealed hereafter. Let us then live in faith, trust, and resignation,

'Wait the great teacher death and God adore.'

T. G.

For the Register and Observer.

DEDICATION IN TRENTON, NEW YORK.

On Thursday, Jan. 19th, took place the Dedication of the new House erected in the West Village of Trenton, Oneida Co., N. Y., otherwise known as the village of Holland's Patent. The introductory prayer was offered by Rev. Mr. Storer of Syracuse; the Prayer of Dedication by Rev. J. B. Pierce; and the Sermon by the present Pastor of the Society, Rev. E. Buckingham.

In the course of the services, the following original hymn written by Mr. C. E. Buckingham of Cambridge, Mass., was sung:

Why kneel to God in prayer?
For what our voices raise?
We ask a gracious God to spare,
And, grateful, sing his praise.

We do not come as slaves,
An idol's face to seek,
Our souls deep hid in living graves,—
Our tongues forbid to speak.

In fear we would not come
To bend beneath the rod;
Fear dwells not in our Savior's home
And is not wished by God.

In love our Father calls;
In love our Savior came;
For that we raise our Temple-walls,
In God, our Father's name.

Then, at thy throne, O Lord,
Thy children bend the knee;
Because we love thy holy word,
We come in prayer to thee.

The text of the Discourse was from the prayer of our Savior, 'sanctify them through thy truth: thy word is truth.' John xvii. 17. Its topics were that the truth sanctifies and saves; but not sectarian truth; for that is seen to be inefficient in the instance of many, who hold it firmly and are not affected by it: the great religious instructors and reformers of the world, have been driven to separate from pre-existing forms, from the Churches which claimed them by a sectarian covenant, and have stood before the world as Christians only; the piety, which is exhibited in the community, is attained by those only, who, for the time being, separate from their Churches and look beyond man to God for salvation: the truth, which saves, it was maintained, belongs alike to all sects; it is native in the human heart, and reflected in the Scriptures: while faith is represented in the Scriptures as a requisition to salvation, it was further added, that it is faith in Christ, confidence in, trust in God, which is required, and this alone: that this faith has saved all who have received it, and will not fail to reform, convert and save all who receive it: on the ground of this faith, the preacher said, the Christian can meet all Christian believers; but that fellowship is to be given, like friendship, not to sects, nor to any sect, but to individuals only with whose feelings we sympathise, and whose virtues we love.

The Society have been happy in the circumstance attending the building of their house. The sum required was raised among themselves by subscription, and freely given at a time when money is peculiarly difficult to be obtained. The house is of stone, and presents a Grecian front of the Doric order. Its white pillars and its pilasters upon the front and sides contrast beautifully with the dark blue of the stone. The design does great credit to the taste of the building committee; the house is an ornament to the village; and the traveller, we believe, will not fail to admire it as a beautiful specimen of rural Church architecture. We would say more of its beauty; but those whose feelings have not been interested by witnessing the hopes and fears which arise in the minds of the people of the Society in the first thought of erecting it, the efforts and the sacrifices gratefully made for its completion, and the many pious resolutions which attend its use, may not admire its beauty, as the writer cannot help but admire it. The internal appearance of the house equals the outside. Its ceiling is stuccoed with a center-piece; its walls surmounted with an entablature and painted. By the faithful labors and through the exertions of the young ladies, the aisles have been carpeted, the pulpit decorated, and one half of the pews carpeted and cushioned.

The house is erected to the *public* worship of God. The world has the liberty of retiring within its walls. The sign of penitence, the song of praise, the prayer for instruction may be offered freely there. No seats are set apart for the rich or the poor. No pews are owned; no seats are taxed. No family withdraws itself apart from others. Individuals only are recognized there, seeking individual salvation.

This plan was the spontaneous wish of the people. Their religious worship had been conducted in a manner eminently social, and it is intended to continue their worship in the same manner. The house, we trust, is dedicated to friendship, as well as to religion; to the love of God but to the love of man also, which is the first manifestation of love to God.

The pastor has sympathized with the feelings of his friends in this respect. The poor want places of worship and instruction. They wish to enter, when none can complain of their intrusion. They wish to feel equality, if possible, on the Sabbath day, and in the house of God. As Christians, we ought to offer them equality; and to invite them to feel, at least, in the house of religious worship, that they belong to the great brotherhood of man.

It is not enough to set apart places for the poor, and the stranger. We do not do so, in political assemblies; all are there invited to enter, and the views, which are disseminated, we make free to all. Those, who believe in gospel-truth, seem bound to make the gospel free to all, and enable all to feel that they are invited to hear it.

It is not enough for Christians to build houses of worship for themselves; they must furnish them for the community. The rich build houses together; but the poor cannot, by union among themselves alone, gather sufficient for the purpose. The good must not build for themselves alone; for the bad will not build for themselves.

Our country is singularly destitute of religious establishments. In most Christian countries, there is in every town and village a parish Church, a parish priest. Whoever has failed to attach himself to any particular Church is considered as belonging to the parish Church. In sickness, its minister is his minister; in death, its minister offers the last instructions, and solemnizes the last rites. Every family in the community is thus connected with the institutions of religion; every family claims certain duties as a right, and the established priest is bound by duty to all the families in the community around him. It is different with us. We have wisely dissolved the legal bonds by which all were made members of an established Church; but the consequence is that ministers belong now not to the community, but to their individual Churches only. We need public houses of worship; we need public services of religion. We need services, which all are free to enjoy, without observation, without formal attachment, without price.

The Society, for whose use the house at Holland Patent village is primarily erected, is the oldest, it is believed, of professedly liberal principles in the State of New York. It is not large in numbers; but is increasing. It has passed through some difficulties; and its prospects have not always been encouraging. But it will not fail to succeed, so long as its individual members maintain a deeper interest in the individual growth of piety, than in the increase of their numbers or in conversions to their opinions.

E. B.

For the Register and Observer.

WHAT IS THE SECRET OF THE SUNDAY SCHOOL TEACHER'S POWER OVER HIS CLASS?

He *may* exert power over his class *in* School and *out* of School. He *does* exert it chiefly *in* School. His influence comes from his instructions, his commands, his requests, his deportment. His instructions are drawn from three sources, viz: from reading, from observation and intercourse with society, and from his own reflection or reasoning. To instruct well requires that his reading should be of the right kind, that he should mingle in society and observe its operations with the right spirit, and that he shall have the talent not only to deduce from what he reads, and sees, and hears the lessons of instruction which they are fitted to give, but also to impart the same in a manner which shall be interesting and attractive to children. Active habits of mind, moral taste, intellectual ability, and facility of expression, *all* are essential to him. His commands should be *wise*, and that they may *be* so, requires good *judgement* and an acquaintance with children. And they must not only *be* wise, but his scholars must *think* them so. He must therefore have their confidence and respect. His requests likewise must be wise, reasonable and kind. Here too is a call for good judgement, for knowledge of children, for sympathy with their feelings, and for the teacher to possess their confidence and esteem. The *deportment* of the teacher, or his general *bearing* and *manners*, are important; for from these, to a great extent, his pupils judge him. If he wears a severe countenance they may sit still while he is near, but they will not esteem and love him. If again he is simpering and undignified, they may very agreeably feel themselves under no restraint when he is near, but they will not respect his counsels, and will think that he has 'no feeling of his business.' The Teacher's manners therefore should be neither simpering nor severe, but should be at once dignified and affectionate, and then they will win respect and love. The children in his charge he should treat with *tenderness*, but he should not be a *child himself*. The pupils see little of their Teacher except in school. To them his *deportment* is a commentary on his wisdom and his worth, and from it they conclude what respect is due to his *commands*—what attention and confidence to his *instructions*. I have said that to instruct well the Teacher's reading must be of the right kind, his observations made in right spirit, his reflections good and correct in themselves, and felicitously expressed, and that his manners must be free alike from frivolity on the one hand, and from excessive sternness on the other. If these positions are correct the following practical questions naturally arise. What *is* the right kind of reading? and what the right spirit of observation for the Teacher? and how may he attain to correct reflections? to a happy and efficacious mode of address? and to those manners which will ensure confidence, obedience and love?—To these questions all reflecting minds must alike respond, that the right kind of reading for the Teacher is religious reading, the right spirit a religious spirit, and that the happy and effectual mode of address to children on religious topics, and the manners suited to win their esteem are such as religion alone can furnish. A RELIGIOUS SPIRIT then is the secret of the Teacher's power. It will direct him in his studies. It will guide and guard him in his intercourse with society. It will do for his manners what nothing else can. It will prompt him to diligent and prayerful preparation and to unwearied fidelity in his work, and will manifest itself to the quick perception and ready minds of children in his every tone and look. It is indeed the secret of his power, and ought to be the object of his earnest toil.

A. C.

Boston, Jan. 26, 1843.

For the Register and Observer.

MINISTERIAL QUALIFICATIONS.

The Society in ——— are now destitute of a settled minister, and desire to obtain one. Permit me through your paper to indicate some of the qualifications which we are looking for in a candidate.

He must be one who has faithfully and successfully applied himself to obtaining the necessary preparatory education for the ministry. He should be one whose sole, high aim not only is, but in all his deportment, both in public and in private, shall appear to be, to make himself instrumental in the complete redemption of this people from the dominion and bondage of sin,—the advancement of the glory of God, in their salvation. He must consistently act upon the conviction that, eminently, the most effectual, the Heaven-appointed means of salvation is the development of the mind of Christ, what he did, said, thought and felt, to the minds and hearts of the people,—that the measure of saving power exerted by the Gospel will always be in proportion to the perfection of that development, that while the first and most imperfect conception of the meaning of the Gospel, which may be formed by the faithful search of the most illiterate, has a redeeming and saving power, which is more to be prized than any merely earthly good, every real advance that can be made from that first and most imperfect conception, towards the perfection of that of development, is of more value than any other attainment. We believe that the appropriate work for the ministry is the unfolding before the people of the living and true meaning of the Scriptures. Not an exposition of the meaning of the mere letter of detached texts, such as may be given by a competent linguist, by the aid of a grammar and lexicon, but one, which, given by a mind stored with a familiar knowledge of the whole Scriptures and a heart imbued with a Christian spirit, shall enable the people to apprehend, what was in the minds and hearts of those, whose acts and words are recorded. We desire to obtain one, who believes that to give such an exposition to this people,—and thus thoroughly to instruct them in all, that they may be enabled to know, of the Gospel, may well employ his whole time, and task the best powers of his mind; and that in no other way can he ensure such important results, and so glorious a reward. We believe this to be the peculiar, the only appropriate work, of the Christian ministry. To its neglect, as we believe, may be traced the distrust with which the clergy are regarded, and the prevalence of scepticism in the community. We cannot listen with approbation to even the best efforts of genius and eloquence from the pulpit, when they are put forth for any other object. We like to hear a lecture upon the subject of temperance, abstinence, slavery, upon social reform, or moral duty, but in our view, the clergyman, who devotes *any portion of* his time to the preparation and delivery of dissertations upon these subjects, must have formed a very inadequate conception of the appropriate work of the ministry, and betrays a lamentable want of faith in the power of the Gospel. But it may be said: do you not know that Peter, John, and Paul, and the Great Teacher spoke of civil, social and moral duties? Certainly; and it is precisely because we know that, the Apostles and Christ have spoken of them that our hearts burn with a desire to learn the full meaning and power of what they have said and done respecting them. We believe that if we can but understand their teachings, as we might be enabled to understand them, by the assistance of a well instructed clergy, who should devote all their time and talents to the great work of unfolding the full breadth and depth of their meaning, they will exert a renewing power upon our hearts and minds greater than any other teaching can. When we take into view the varied acquirements which we believe would aid in the development of the beauty, glory and saving power of the Gospel, it is matter of especial wonder to us, that those who are ordained to be the ministers of that Gospel, can find time to prepare and deliver lectures before temperance societies, anti-slavery societies, phrenological societies, and societies formed for every other purpose of moral, social or political reform. We cannot but ask: it can be true, that these ministers believe that they have clothed themselves with all the qualifications of a minister of the Gospel, and fully instructed their people in all that may be known of the Scriptures? Have they made themselves and their people so familiar with all the facts of the Gospel, that when one of them is made the subject of discourse, every other one may be present to their minds, in their due relations, to modify and give the symmetry of truth, and the vividness of reality, to the one which is treated? We believe that the minister, who shall faithfully devote himself to the exposition of the sacred Scriptures, availing himself of all the aids which are now afforded, will perceive new light beaming forth from God's word, and acquire a constantly increasing power of unfolding them to the minds of his people.

May 10th, 1842.

H. B.

For the Register and Observer.

TEMPERANCE FAIR AT STERLING.

Jan. 25, 1843.

Sterling is an inland town, about twelve miles North of Worcester. As I was passing through this small but comfortable looking village, closely embosomed among the surrounding hills, I met groups of men, women and children, winding their way towards the Church, and the pleasurable excitement which was visible in every countenance, convinced me that the occasion which was bringing them together was not of a grave and solemn nature.

It was twilight: and just at that moment a light emanated from the Vestry of the Unitarian Church. This is a new and beautiful edifice recently erected, and would do honor to any people, whether City or Country. I had heard this Church alluded to, as a model of neatness and elegance, and resolved, stranger as I was, to mingle with the crowd and see if the *interior* finish was equal to the external; and thereby ascertain the object of the gathering.

In the first place, I thought proper to make provision for my horse and went into the public house, which stands near the opposite the Church, (in more senses than one,) to do so. The bar-room was well filled with bloated faces and blabbering tongues. They were railing about Temperance men and measures, and about some one who had broken the pledge, as they believed. I found that all this was in opposition to what was going on at the Vestry, which, as I entered, presented a scene of perfect harmony and delight. It is a large and commodious apartment, evidently planned for the accommodation of large conventions of any kind. The occasion I understood, at once, to be a Temperance Fair. There was every variety which is usually offered on similar occasions, arranged without any attempt at display or of pretence. On each side were tables for refreshment. At one end were tables containing articles, both useful

ornamental, at the opposite end was the Band, and in the centre rostrum, built for the occasion, was one of Hallett's best instruments. I was struck with the order, beauty and refinement which pervaded the whole scene, as one would hardly expect to find such resources in the Country. And I could not leave this place of enthusiasm and delight, without satisfying my curiosity as to the means by which it was brought about. I therefore addressed myself to a gentleman who was near and who seemed perfectly familiar with what was going on. 'Sir' said I,' this occasion seems to afford a great deal of happiness.'

'Yes,' said he smiling very good naturedly and wishing to give all due praise to the ladies, 'all the refined and excellent pleasures of life, flow from the fountain of woman's benevolence.'

How are the funds to be appropriated? said I.

They are to aid in defraying the expenses of Temperance Lectures' and further stated that recently a large number had been added to the ranks of Temperance, and to use his own expression, 'that a shower of scales had fallen from the eyes of the community, sufficient to crush almost every rum hogshead (and I wish, cider barrel) in town. We have come to the true light at last, said he, and it is that which makes us all so happy.'

Seeing that I was listening attenively, he went on. 'The facts are these, we have had a course of lectures, from the Washingtonians,(Van Wagner and Gough) said he, pointing them out to me, and the funds of the Temperance Society became quite exhausted. The ladies ever alive to a good cause, and quick in emergences, suggested the idea of a Fair. With what zeal and perseverance they went about the work, you can judge for yourself.'

How long has this been in anticipation? said I.

About ten days since the idea was first suggested' said he.

This is a rare instance of unanimity of feeling and strength of purpose, said I, but have there been no obstacles in the way, none who stand as sentinels with the watchwords 'too fast' and 'too far?'

O yes' said he 'of obstacles we have enough, more than is common to most communities. Some there are, whose palates are all puckered up with conscientious scruples, so that the bread of reform and the milk of human kindness is tasteless to them. And there are others pointing with the finger of caution, against excitable events, very much afraid to remove the evil from the community too suddenly,—but the car of reform will crush them all, if they do not look out for the engine while the bell rings.'

I alluded to the scene, I had witnessed in the public house, previous to coming to the Vestry, and his reply was, 'that in all probability there would be no rum sold in town, another year. Temperance had such a firm foothold *now*, no licences would be granted.

I regreted that we were so soon separated by the crowd, but my attention was called to a song, after which, I quitted the scene, took my horse, and left the village, thinking more favorably of the nature and consequences of excitements in a good cause, the necessity of combined effort, and more than all, the importance of enlisting the aid and sympathies of the ladies. I think this instance is worthy of notice, inasmuch as it shows how much may be accomplished in a short time, and wish that others might be induced to go and do likewise. I shall ever remember the zeal and despatch with which the ladies of Sterling executed their labors, thank them for the example they have set, and would like to see the same spirit manifested by the ladies of other towns. I shall often recur to this leaf in my journal with much pleasure.

A TRAVELLER.

RECENT PUBLICATION.

An Encyclopaedia of Science, Literature, and Art: Comprising the History, Description, and Scientific Principles of every branch of Human Knowledge: with the Derivation and Definition of all the Terms in use. Illustrated by Engravings on Wood. General Editor, W. T. Brande, F. R. S. L. and E., assisted by several most distinguished scientific men. New York: Harper & Brothers.

Our first impression at the sight of this work in an American Edition, was that it was really an enormous wrong that the labors of scholars on the other side of the water should be freely used without purchase on this continent. But this question of international copy-right we do not feel called upon to discuss now. The question could not be raised by a friend to the protection of literary labor, with more to favor his views, than in connection with this very work. Here are the united results of the labors of fourteen scientific Englishmen, who at home receive a reward from every one who buys their work, a fair price covering the copy-right. Harper and Brothers are to furnish it in twelve parts, to be issued two in each month, at twenty-five cents a part. Three numbers or parts have already appeared. The work ought to be found on board of every ship, in every work shop, counting room, store and dwelling house. To those who have not the liberty of using a very large library, it will supply one, for three dollars. Indeed it would be impossible to find in any number of volumes, the information contained in Brande's Dictionary, for it embraces particulars of too recent information on many scientific subjects, to have been as yet announced in other books. The Agents for the work in this city, are Messrs Saxton & Peirce, No. 133 Washington st., who will regularly furnish or send its successive numbers to subscribers at the Publisher's price.

THE EIGHTEEN SLAVES.

Colonization Office,
Boston, Feb. 6, 1843.

Messrs. Editors—The following sums have been received at this office, for the benefit of the 'Eighteen Slaves in Kentucky,' mentioned in a former communication:

1842—Dec. 22, a Lady,	$0 75
" " 30, from Rhode Island,	6 00
1843—Jan. 24, T. W. Boston,	2 00
" " 25, a Friend,	1 00
" " 26, a friend to Humanity,	10 00
" " 30, a Friend,	5 00
" Feb. 1, Two Sisters,	50 00
" " 1, a Friend,	5 00
" " 3, a gentleman as agent for another person,	10 00
	$89,75
Promised, Jan. 24, if the sum be raised,	10,00
	$99,75

Those interested in this attempt, may render an important service, by receiving small sums from their friends, and forwarding the amount to this office.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums.

From the Auxiliary Association in Cambridge,	$28 00
From the Auxiliary Association in Southboro',	6 00
From a Friend in Roxbury, a Donation, for missionary objects in the West,	10 00
From Mrs. Charlotte Jones, of Enfield, a Donation, for missionary purposes,	5 00
From the Anxiliary Association in North Andover,	18 00
From the Auxiliary Association in Walpole, N. H.,	2 00
From the Auxiliary Association in Springfield,	7 00
From the Auxiliary Association in Medfield,	12 00
From the Auxiliary Association in Sandwich,	16 00
From Two Friends in Roxbury, a Donation, in aid of Western Missions,	8 00
From a Friend in Roxbury, for Western Missions,	30 00

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of Seventy Dollars, from Rev. Calvin Lincoln, of Fitchburg, being a Donation from the 'Ladies Association for Christian Benevolence,' in his Society.

Also of Twenty-five Dollars, from Abram Wilder Esq., Executor of the Will of Miss Lucy Whitcomb, of Bolton, bequeathed by her to the A. U. A.

Also a Donation of Eighty-eight Dollars, from the Ladies of the 'South Friendly Society,' connected with the South Congregational Society in Boston, by the hands of Rev. F. D. Huntington.

SUNDAY EVENING LECTURES.

The Fifth Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr Gannett's Church; services to commence at 6 1-2 o'clock.

GENERAL INTELLIGENCE.

Roman Catholics.—It is rumored, that the Catholics of Philadelphia, contemplate the purchasing of the building known as the United States Banking House in Chestnut St. and converting it into a cathedral.

Amalgamation.—A bill to authorise the intermarriage of colored people with whites, in this State has passed to a third reading in our House of Representatives, by a majority of 66 votes. The tendency of the measure will be to encourage the emigration of colored persons to this State. The agitation of the question, and the anticipation of the passage of the law has, indeed, already produced this result. We are told that 'the colored people in this State, the last ten years, after having been nearly stationary for forty years previous, have increased more rapidly than the whites at any period since the revolution.' The greater part of this increase consists of grown colored men.

It is pertinently inquired, in the Daily Advertiser, 'who are the white women who are to be the wives of those candidates for matrimony?' From the same paper we quote the following remarks.

'There may still be those who will vote for this law because they believe that it will be without effect, and under the idea that the statue now is, and that the repealing law will be, a dead letter. That law cannot be a dead letter which, by forbidding a particular act, declares the sense of the law making power that the act is immoral. What can be more immoral than to give a sanction to a matrimonial union which inevitably entails on its offspring, wretchedness, and probably disease and shortness of life?'

It is as difficult to imagine what rational motive should induce a white or a colored person to seek a matrimonial connexion, as it is to imagine such a motive for authorizing and encouraging such connexions, by the repeal of the existing law. But the very fact that a change of the law is so anxiously sought, proves not only that such connexions are expected to take place, and that they are believed by some persons to be not only proper but desirable.'

'Laws for the regulation of marriage have chief reference to the welfare of the offspring of those who enter the matrimonial relation, under such laws. When white or colored persons intermarry with those of their own race, their children are of course of the same color, and the race is unchanged. But when whites and blacks intermarry, the color and the blood of both is changed, and without benefit to either. That there is an inevitable deterioration, as compared with one of the parents at least, no one we believe pretends to deny. The more prevalent opinion is that there is a deterioration from both.'

'Will any one doubt that to contract a marriage which must be attended with such a result, is an immoral act? An act more destructive of human happiness than many acts which our laws make criminal, and punish with severe penalties?

It is the opinion of physiologists that the offspring of such marriages are comparatively short lived.'

A writer in the Boston Medical and Surgical Journal, referring to this subject, says,—

'From authentic statistics, and extensive corroborating information, obtained from sources, to me of unquestionable authority, together with my own observation, I am led to believe that the following statements are substantially correct.

'1st. That the longevity of the pure Africans is greater than that of the inhabitants of any other portion of the globe.

'2d. That mulattoes, *i. e.* those born of parents one being African and the other Caucasian or white, are decidedly the shortest lived of any class of the human race.

'3d. That mulattoes are no more liable to die under the age of 25, than the whites or blacks; but from 25 to 40, their deaths are as 10 to 1, of either the whites or blacks between those ages—from 45 to 50, 50 to 1—and from 55 to 70, 100 to 1.

Treasury Notes.—The amount of Treasury Notes outstanding on the 1st inst. was $11,721,327, of which $3,722,831 consisted of issues prior to the act of Jan. 31, 1842; $4,989,105 issued under the act of Aug. 31, 1842.—*Daily Advertiser.*

Girard's Will.—A trial is now pending in the Supreme Court, at Washington, between the heirs of the late Mr. Girard, and the Mayor, &c. of Philadelphia, in regard to the validity of Mr. Girard's will.

Naval Court Martial.—A Naval Court Martial has been ordered, by the Secretary of the Navy, for the trial of Commander McKenzie, in the case of the Somers.

Rail Road Travelling.—The distance which was travelled on the rail roads in Massachusetts, during the last year, by locomotive engines, drawing trains of passenger, and of merchandise cars, or materials for the repair or construction of the several roads, was 1,349,578 miles. This is equal to travelling with a locomotive engine, with a load always attached, 54 times about the globe. Of this distance, 836,682 miles, equal to 33 times round the globe, was travelled by engines conveying passenger trains; 422,116 with merchandise trains, and the residue by engines employed in conveying materials for the construction or repairs of road, clearing road of snow, or for other purposes.

The distance travelled by locomotives on the three rail roads leaving Westward from Boston to Worcester, and thence to Albany and to Norwich, was as follows:

Boston and Worcester Rail Road,	211,319 miles.
Western Rail Road,	397,294 "
Norwich and Worcester,	144,321 "
Total,	752,934

The number of passengers conveyed through the whole length of the Western Rail Road between Worcester and Albany, was 18,570. The number of way passengers, or passengers conveyed over part of the same road, was 171,866. A little more than a quarter part of the income derived from passengers, was received from those who travelled through the whole road, and nearly three quarters from way passengers.—*Daily Advertiser.*

Texas and Mexico.—The reports of the defeat of the Texan troops who invaded Mexico are confirmed by the latest accounts from New Orleans. The conflict was at the town of Mier. It was desperate, and very destructive. The Mexican account of their loss was 420 killed and 130 wounded: of the Texans only 11 were killed, and 19 wounded. Of the Texans 212 were taken prisoners, and are to be marched to Mexico, to be disposed of by Santa Ana. The Texan officers acknowledge that the treatment they have received from the Mexican General, Ampudia, since their capitulation, has been humane and gentlemanly.

Why did this body of Texan troops go beyond the bounds of their own country, to attack other places? We do not learn that it was by order of the Texan Government; but whether it was or not it seems to have been most ill-advised, in the present state of Texas. What good to humanity can follow, that shall balance or compensate the suffering and loss of life at the bloody scene which terminated the conflict?

CONGRESS.

In the Senate, since the 16th ult. the subject of an appropriation, for the forcible occupation of the Oregon territory, by the United States, has been discussed at length. Several of the most able men in the Senate have engaged in the discussion. Mr. Rives, Mr. McDuffie, Mr. Benton, Mr. Calhoun, and others.

The object and endeavor of Mr. McDuffie, Calhoun and others who were opposed to the bill authorising the occupation of the Territory, was, to show that it was not of sufficient importance to run any hazard of embroiling us in a war with England—that our acknowledged title to it was sufficient for our reliance at present, and should be left at rest till our right was seriously resisted and questioned by others.

The Speech of Mr. Rives, we are told, was somewhat for and a great deal against the bill. 'He was in favor of those provisions, which propose to establish a secure communication with the Territory, and to defend it by military posts; and to extend the laws and jurisdiction of the United States over it. But he was decidedly opposed to the clauses making grants of land to individual settlers.'

With the present pacific Ministry of England he thought there was no danger of any hostile step being taken by England against us on account of the proposed measure. The measure would not interfere with any existing treaty stipulations.

Mr Calhoun having spoken of the important agency of time in enabling us to secure a peaceful possession of the Territory,—Mr. Rives referred to it, and remarked, that,—

'In order to give full effect to the operation of time, we must have settlements in that region. We can never expect to settle satisfactorily the question of boundary, till our citizens have a safe footing there. That is the desideratum—and he maintained that this country was bound to promote an early settlement and immigration, by all means consistent with our treaties—with good feeling, and that comity which should mark the interest of civilized nations. And how is this to be done? By the means which this bill proposes—first to open up a ready access to the country and to give to the emigrants and settlers military protection. England had dotted the whole country with forts and stockades, under the disguise of trading posts. The next means was to give the settlers the protection of American laws. These two provisions must be adopted, else the country would be lost to us for ever.'

Mr Rives concluded by declaring that 'his only object was to preserve the national faith and our peaceful relations, when he supported the motion to refer the bill to the Committee on Foreign Affairs.'

On Friday, Feb. 3d, in the Senate, the Oregon bill was further discussed, and passed to a third reading, by a vote of 24 to 22.

The subject of the repeal of the Bankrupt Law was again brought up, a report having been made by the Judiciary Committee, on the whole subject. The repeal bill, which originated in the Senate, is reported back with sundry amendments. The amendments proposed are important, and it is thought, will have a salutary influence,—1st, by the prevention of undue credit; 2d, by preventing partial assignments; 3d, by substituting one uniform rule; and 4th, by arming the creditor with a power to force a failing debtor to go into liquidation before his assets are wasted by the desperate speculations to which men in such circumstances are tempted.

The following reasons are given for continuing the law:

1st. In the consideration that the benefits of the Bankrupt Law have been extended to a portion of our fellow citizens, while its sudden repeal would be a denial of equal justice to many others whose claims are not less strong, and who have been prevented from availing themselves of them, or restrained by motives which ought to command our respect.

2d. That by the decision of the question in relation to the constitutionality of the law in one of the Courts of the U. S. the citizens of one of the States of the Union have been in effect deprived of all the benefits of this law, while those of the other States have had the enjoyment of them.

3d. That a Bankrupt Law is but the exercise of a beneficent power which the experience of every commercial State has ascertained to be necessary, and which power has been conferred by the Constitution on the Federal Government.

4th. That it will prevent the enactment and operation of 'stay laws,' some of which have already been passed.

5th. Finally, that such a law extends the protection of the Government to a class of citizens, who though poor and unfortunate, ought not for this cause, to be beyond the pale of its protection.

Difficulties with Morocco.—It appears, by a letter from the U. S. Consul at Tangier that the difficulty between the U. S. and the Emperor of Morocco has been settled. The Lieut Governor of Tangier has been dismissed from office, as the cause of the rupture.

ORDINATION.

Rev. Richard Pike was ordained on Wednesday, the 8th, as Pastor of the Third Congregational Society in Dorchester, recently under the pastoral charge of Rev. Francis Cunningham. Very much to the regret of the assembled Council and audience, Rev. A. P. Peabody of Portsmouth, N. H., and Rev. Jason Whitman of Portland Maine, who were to have delivered the first the Sermon, and the second the Charge on the occasion, were detained by delays on the eastern railroad, and did not reach Dorchester till the services of the ordination were nearly finished. The order of services were as follows. Introductory Prayer, Rev. N. Hall. Reading of the Scriptures, Rev. Mr. Huntoon. Sermon, Rev. S. K. Lothrop. Ordaining Prayer, Rev. George Putnam. Charge, Rev. E. S. Gannett. Right Hand of Fellowship, Rev. Joseph Angier. Address to the Society, Rev. Francis Cunningham. Concluding Prayer, Rev. A. P. Peabody.

*** The Installation of the Rev. Andrew Bigelow, as pastor of the Unitarian Church in Danvers, will take place on Wednesday next: Sermon by the Rev. S. K. Lothrop.

The Council will meet in the hall of the Essex Coffee House, at 10, A. M.

MARRIAGES.

In Bolton, Mr Joseph B. Sheffield, of New York, to Miss Sarah Stoddard, adopted daughter of S. V. S. Wilder, Esq.

In Newburyport, by Rev Mr Stearns, Mr Elijah Brown, to Miss Susan Currier.

DEATHS.

In this city, 6th inst. Mrs Ann, wife of Mr John Kimball, 25.

On Tuesday morning, Mr James King, 55.

In this city, on Thursday evening, 2d inst, Mrs Eliza, wife of Dr Otis E. French, and daughter of Windsor Fay, Esq, aged 22 years.

In Francestown, N. H, 29th ult, of cancer, Dea David Patterson, 88.

In East Medway, Feb. 2d, very suddenly, Mr Ezra Richardson, aged 83 years.

In Stow, on Monday last, Capt Noah Gates, in the 50th year of his age.

In Akron, Ohio, 16th ult, Mrs Lucretia Swift, 68, relict of Zephaniah Swift, Chief Justice of Connecticut.

PLEASE READ THIS!

T. GILBERT & CO.,
PIANO-FORTE MANUFACTURERS,
406 WASHINGTON STREET, BOSTON,
NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co. 402 and 405 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

The lowest prices of the above, from $300 to $500: Common Square Piano-Fortes, of various patterns, with all the other improvements, from $220 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.

Boston, Feb. 3, 1843. T. GILBERT & CO

MEMOIRS OF TUCKERMAN—A Discourse on the life and character of the Rev. Joseph Tuckerman, D. D., delivered at the Warren street Chapel, on Sunday evening, Jan. 31, 1841, by W. E. Channing—price 25 cents—a few copies for sale by J. MUNROE & CO, 134 Washington st. f11

VALUABLE RELIGIOUS BOOKS.—Livermore's Commentary, third edition, 2vols, 12mo—Buckminster's works, 4th ed. 2v, 12mo.

Ware on Formation of the Christian Character, 12th ed; Furness Family Prayers, 2d ed, 12mo.

Offering of Sympathy, 4th edition, 18mo; Brooks Family Prayers, 11th ed, 12mo; Palfrey's Academical Lectures on the Jewish Scriptures and Antiquities, 2vols, 8vo.

The Christian Examiner, 30 vols, 8vo; Sparks Essays and Tracts, 6vols, 12mo; Unitarian Miscellany, 6vols, 12mo; Christian Disciple, 1st and 2d series, 11 vols; Unitarian Tracts, 16vols, 12mo.

Worcester's Last Thoughts, 12 mo; Norton's Statement of Reasons, 12mo; Noyes's Prophets and Job, 4vols, 12mo; Ware's Life of the Savior, 3d ed, 18mo; Channing's Works, 5vols, 12mo; Farr's Family Prayers; Greenwood's Sermons, 12mo.

The above published and for sale by JAMES MUNROE & CO, 134 Washington st. f11

HINTS ON MODERN Evangelism, and on the elements of a church's prosperity—a discourse delivered in the Charles street Baptist Church, by Daniel Sharp. This day published by TICKNOR, corner of Washington and School sts. f11

NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No. Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

FOR 50 CENTS.—The Old Curiosity Shop, by Boz, illustrated—complete for fifty cents. Received and for sale at TICKNOR'S, corner of Washington and School streets. feb 11

BLACKWOOD, DUBLIN UNIVERSITY.—Blackwood's Magazine for January, $4 a year, Dublin University for January, $4 a year, London Quarterly for December, Knickerbocker for February, Democratic Review for February, Pictorial Shakspeare, No. 51. W. CROSBY & CO., 118 Washington street. feb 11

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W. CROSBY & CO., 118 Washington st. feb 11

REFLECTIONS IN RETIREMENT, 2d edition, with additional reflections and hymns—just published and for sale at SIMPKINS'S, 21 Tremont Row. j28

SELECT PREPARATORY SCHOOL for the Female Institutions of a High grade in the city. This School has been established by Professor T. R. JENKS, upon consultation with the gentlemen at the head of these Institutions, to remedy defects in preparation which they have long felt as injurious to the progress of their Pupils.

Terms—Twelve dollars and a half the Quarter.

Pupils are received as young as parents may intrust them, but none are retained over twelve years of age. Prof. J. has permission to refer to Geo. B. Emerson, C. Folsom, J. Hale Abbot, S. Adams, H. G. O. Blake, Esq. and Rev. C. E. Abbot—and also to the Hon. J. Pickering, N. P. Russell, M. Brimmer, S. A. Eliot, Nathan Hale, and L. Pope and G. F. Thayer, Esqs.—Dr. W. Channing, Dr. John Ware, the Rev. Dr. W. Jenks, Rev. Dr. J. G. Palfrey, Rev. A. H. Vinton, Rev. G. W. Blagden and Rev. W. M. Rogers.

Applications may be made until the commencement of the School, 13th Feb'y. inst., from 9 till 2, each week day, and afterwards during School hours, at the Rooms in Park street, under the Church.
Boston, February, 1843. 4t f11

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

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MILLERISM A DELUSION.—Whosoever doubteh let him call and purchase Prof. Stuart's Hints on the Prophecy of Daniel, second edition, with notes, or Dr. Pond's 'Review of Millerism,' or Rev. Mr. Colver's, or Rev. Mr. Brewster's, or several others on the same subject, and read and circulate and doubt no more. All for sale at reduced rates from six to sixty-seven cents, singly and by the quantity. Also Sears' Bible Biography. Sears' Wonders of the World, and his new Monthly Magazine, containing several hundred engravings, at $2 a year, 18 3-4 single. Any or all for sale as low as by the Publishers. Together with D'Aubigne's History of the Reformation, in numbers at fifteen cents each, or in one volume, neatly bound on fine paper, for $1 00. Subscriptions and orders solicited at WILDER & CO'S., General Periodical Office, &c., 67 and 71 Washington street, directly opposite the Post Office.
Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

FEBRUARY NO. SEARS' NEW MONTHLY Magazine—Contents—Local Memories of Great Men—Burns; God Everywhere; Marine Animals; Value of Water in Hot Climates; Popular Errors; Languages; Journeyman Printer; Valentine Greatrakes; Relation of Science to Religion; Spirit of the Age; Biography of John Banyan; Napoleon's Sacrifice of Human Life; the Rhinoceros; Be Something; Artesian Well at Grenelle; Stoke Manor House; Address to the Moon; Cultivation; Cattle; Uncertainty of History; the British Museum; Five Facts; A Day at a Ship Yard.

Embellishments—Burn's Portrait, with Vignettes—Wells with Camels at Cana of Galilee; Girl giving Water to a Thirsty Traveller; Greatrakes; View of the Birthplace of John Bunyan; Specimen of his Handwriting; Portrait of John Bunyan; The Rhinoceros; Artesian Well—two Engravings; Remains of Stoke Manor House—three engravings; Cattle; Interior of a Mast House; Frame Timbers of a Ship of 400 tons; Boring; Calking.

Published by SAXTON, PEIRCE & CO, 133 Washington street, who are sole agents for the N. England States, and to whom all orders must be addressed, post paid. f11

JANUARY TRACT, No. 186—Unitarianism not a new doctrine, but genuine christianity. by Rev. James D. Green—published by J. MUNROE & CO, Agents of the American Unitarian Association, No 134 Washington st. f4

NEW BOOKS and Magazines—The Queens of England, 2d series, 2 vols, 12mo—Lectures on the Diseases of the Urinary Organs, by Sir B. C. Brodie, 1v 8vo—Part 3 Brande's Encyclopaedia of Science, Literature and Art, price 25 cents—Artist for February, price 25 cents.

Just received and for sale at 133 Washington st., by SAXTON, PEIRCE & CO. f4

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for February.

Aptitude for Usefulness, by Rev E. G. Sewall.

Letter on Maternal Influence, by Mrs M. S. West.

Death of George W. Packard, by Rev E. B. Hall.

Objections against Miracles, by Rev Rufus Ellis.

Our Saviour's Exclamation on the Cross—a sermon, by Rev H. A. Miler.

Letter to a Sunday School Teacher, by the author of Mission.

Edwards & Channing, the master minds of New England Theology, by Rev. S. Osgood.

A Word fitly spoken, by Rev. F. W. Holbrook.

Penitence; Notices of Books, Intelligence, &c.

The Miscellany is published on the first of every month, in numbers of sixty four large octavo pages, at three dollars per annum, by WM. CROSBY & CO, 118 Washington st. f4

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Militia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 18 3-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO, General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

This work will be furnished with any of the $3 Magazines for $4,50. With any two for $6,50, and other works in the same proportion of discount. f4

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Feb. 28. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLEN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.
Feb., 1843. 3w

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

PERIODICALS FOR FEBRUARY—In addition to the old established works, we have the New Englander, Select Library of Religious Literature, Sears' New Monthly Family Magazine, Pioneer, Sargent's Magazine, Artist, Alison's History of Europe, Brande's Encyclopaedia of science and the arts, the Missionary Eclectic, etc., with smaller works too numerous to mention, at WILDER & CO.'S General Periodical Depot, 67 and 71 Washington st., opposite the Post Office. j28

A NEW VOLUME FROM FENELON—Fenelon's thoughts on Spiritual subjects, with a fine likeness of the author, from an engraving of the original picture, by Vivian, just published. Also, Mrs Follens selections from the writings of Fenelon, and memoir of his life, 4th edition, enlarged. This volume now contains a likeness of Fenelon—published and for sale at SIMPKINS'S, 21 Tremont Row. j28

OBSERVATIONS ON THE BIBLE—Observations on the Bible, for the use of young persons, 1vol, 12mo—published and for sale by j28 J. MUNROE & CO, 134 Washington st.

PARKER'S MISCELLANIES—The Critical and Miscellaneous writings of Theodore Parker, Minister of the Second Church in Roxbury—1 vol, 12mo—published and for sale by J. MUNROE & CO, 131 Washington st. j28

HALL'S DISCOURSE—A Discourse occasioned by the death of Wm. Ellery Channing; delivered in the First Congregational Church, Providence, by Edward B. Hall—published by request. Received and for sale by JAMES MUNROE & CO, 134 Washington st. j21

NEW BOOK OF HYMNS—JAMES MUNROE & CO, will publish in a few weeks, a Book of Hymns, selected by Rev. Chandler Robbins, with particular reference to Vestry and other social religious meetings, and to meet the wants of Parishes unable to supply themselves with larger and more expensive collections that are in general use. The volume will contain about 250 Hymns, which, it is intended, shall be the choicest and most devotional of our sacred lyrics. No 134 Washington st. j21

MRS. SIGOURNEY'S NEW BOOK—Pleasant Memories of Pleasant Lands, 1vol, 16mo, plates. j28

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will tortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50

POETRY.

For the Register and Observer.

WHO IS THE GREATER?

[Paraphrased from Richter.]

Who is greater—he who bears,
In his breast no weight of cares;
Who, when round him is the strife
Free souls make for freer life,
Down from his serener height
Calmly looks upon the fight?
Or the man, whose heart is strong
To resist the sway of Wrong,
From the heights of Peace descending,
With the Battle-tumult blending,
Breasting storm, contempt, and hate,
All the sorest ills of fate,
Bravely striving off to throw,
Some great cause of human woe?

Noble is the Eagle's flight
Towards the beaming source of light,
From weak human vision hiding,
Far above earth's storm-clouds riding;
But behold! a nobler sight!
See him turn his rapid flight
Earthward, through the storm-whirl dashing,
—Lightnings round him wildly flashing,—
Bravely to his mountain nest
Seeks upon the craggy crest,
And the shelter of his wings
O'er his shivering younglings flings. M. P.

MISCELLANEOUS.

Newark, January 5th, 1813.

On the coming in of the Grand Jury to present the bills found, the Chief Justice embraced the opportunity to express his gratification that the sentiments of his Charge had met the cordial concurrence of the Jury and the Bar, and in compliance with their complimentary proceedings should place it in the hands of the Clerk of the Court for publication, though not prepared for any such purpose.

CHIEF JUSTICE HORNBLOWER'S CHARGE.

Gentlemen of the Grand Jury:

Although nothing of a public nature has occurred within our knowledge since the last term of this Court, to which it is *officially* our duty to call your attention, yet, meeting as we do, upon the opening of a new year, in the enjoyment of public peace and of private security, we may be permitted, in view of our social relations, to tender to you severally, the salutations of friendship, and our best wishes for your continued health and happiness.

The transactions of the past year have become matter of history. All that we have said and done, in public or in private life, whether for weal or for woe, during that period, has already been recorded, by an unerring pen, in that volume which shall outlast the records of time, and out of which, when it shall be opened at the great last day, we shall all be judged.

In entering, then, upon the discharge of our several and appropriate duties, at the beginning of a new year, it becomes us, as intelligent and accountable beings, solemnly to review the transactions of the one that has passed: and where we have done wrong, or omitted to do that, which as citizens, and heads of families, we ought to have done, seek, by more faithfulness in future, to repair the mischiefs we have occasioned.

The world, at this day, Gentlemen, is full of expedients for improving and meliorating the condition of society. Among other reformers and new modelers of our country and the world, we have the socialists, the rationalists and the transcendentalists: each in their turn inculcating their peculiar doctrines: and by some new and wonderful discovery, about to enlighten the world, renovate the earth, and elevate human nature, above the wants, the woes, and the vices, which have so long afflicted mankind.

According to some of these new theories, or vagaries, we have hitherto been living in profound ignorance of the nature, destiny and duties of man—we have had a sort of accidental existence: resting on no common platform of truth: and governed by no fixed, unalterable and eternal principles of right and wrong—we have hitherto been strangers to social and public virtue, and happiness: and society in its best and most cultivated form, has been but a crude and mingled mass of mind and matter, grovelling together in the dark, and struggling for that light, which is just now bursting upon the world from the capacious minds and giant intellects of a certain class of lecturers.

I mean not to speak disrespectfully of learning: nor to discourage an attendance upon those public addresses, which, taking revelation for their basis, are calculated to instruct and improve us, in our manners and morals, or to enlighten and expand our minds, on the great subjects connected with the well being of the world. On the contrary, I would inculcate upon all, the duty, as opportunity offers, of listening to those public instructions, whether from the pulpit or the lecture room, which have religion and true science for their basis. The astronomer, the geologist, the chymist, the historian and the traveller, and many other teachers of useful and practical truths calculated to lead us up to Him, who is the uncreated source of all light and life and blessedness: and to harmonize our minds and feelings, with the revelations and doctrines of the Bible, deserve our thanks, and ought to be sustained by the liberality of all who love their country, and rejoice in the general welfare.

It is not to such that we object: but to those new lights, that are springing up in the community, whose visionary schemes of social improvability, are unsettling the hopes of men; poisoning the fountains of domestic peace, and undermining the very foundations of our religion and our liberties. Boast as they may of their high intellectual attainments; their philosophic views of truth, and their more than apostolic mission, as teachers of true wisdom in every thing that relates to the dignity and the destiny of man; and shine as they may as literary stars of the first magnitude in the consternation of wit and learning, that is now pouring its enlightening beams upon the minds of men, they know nothing, and they can teach nothing, truly useful and valuable to man, but what they have borrowed from the pages of revelation. All else, however beautiful in vision, or however specious and brilliant as exhibitions of human intellect and learning, is little if anything, more than the result of infidel philosophy and scholastic pride.

We object not to the mightiest displays of the powers of the human mind, and can listen with delight to every exhibition of high intellectual attainments, if they will only leave undisturbed the well laid foundations of our civil, religious and political institutions.

The Bible can furnish us with the names and writings of better historians and statesmen, of more profound geologists and chymists and wiser civilians and jurists, than any of our modern teachers, who are generously favoring the world with their wonderful discoveries in the science of mind, and the true principles of government and social existence. Moses and Job and Solomon and Paul, have long since been dead, but wisdom still lives, nor have I any fears it will die with the brightest intellect that now shines in the whole circle of the literati.

Our fathers, in wisdom and under the guidance of a kind and overruling Providence, laid the deep foundations of our social institutions on that uncreated rock which is more durable than the everlasting hills, and will outlive the annals of time and the fair fabric of the universe. The bible and the sublime truths and doctrines it reveals, lie at the very bottom of our civil and political institutions: and the moment we abandon that platform, and seek to base our government and the administration of our laws upon any other foundation, public liberty will perish, and private rights, social enjoyments, and domestic peace will give place to the reign of terror, revenge, and cruelty.

Let but the Goddess of Reason be set up as our tutelar saint, whether in the nakedness of a Parisian prostitute, or dressed in the tinselled robes of later infidelity, we shall soon find the sacred bonds of society dissolving in blood, and all the hallowed institutions which now protect our persons, and sanctify and sweeten our domestic enjoyments, scattered to the winds.

Why will men forever be seeking some panacea for the evils of life in the abstruse researches of metaphysics and philosophy, when we have in the bible a wiser and a holier rule of action than the wisdom of man ever conceived, and in fewer words than all the learning of the schools ever compressed, the wisest of their maxims, 'whatsoever ye would that men should do to you, do ye even so to them?' This is emphatically the golden rule. It is universal in its application and eternal in its principles. It lies at the foundation of our jurisprudence, legal and equitable, civil and criminal; and if acted on, this would do more to purify society and elevate man to his true dignity as a rational and immortal being, than all the learning of the schools and the vain philosophy of the world. Our personal example, gentlemen, if we would in all our relations of life, and in all our intercourse with the world, set upon that rule, would do more to suppress crime and promote public peace and private security, than all the indictments you can find, or the penalties we can impose. It is a short and simple lesson that all may learn, from the lisping child of civilization to the grey headed and untutored savage of the wilderness—a lesson which, if all would inculcate and practise, would smooth down the asperities of life, mitigate the sorrows incident to humanity, sweeten the springs of domestic enjoyment, strengthen and beautify the bonds of the social compact, dispense with the officers of justice, demolish our prisons, and pull down the last scaffold that should ever be erected for the execution of the convict!

But instead of this, we are constantly told of the dignity and perfectibility of human nature: the noble qualities of the mind, and the elevating influence of education in the illimitable fields of art and science, upon the happiness and destiny of man: and each lecturer in his turn, has just discovered some new principle in nature, or above nature, appropriate to the age in which we live: the application of which is to rectify all the ills of life, and restore to pristine beauty and harmony the world and all its inhabitants.

When these giants in human intellect can tell me whence Moses derived his science in legislation, without admitting the supernatural and divine authority to the ten commandments, I shall begin to listen with more reverence to the teachers of human perfectibility. In that short and comprehensive code, we find given to us a perfect rule of action, covering the whole ground of man's existence; a rule, not only prescribing our duty to God and man in our external behaviour, but reaching to the secret thoughts and feelings of our hearts, in every possible condition of life, and in all our relations to our Maker and our fellow beings. The wisdom of ages, the learning and philosophy of the schools, have never discovered a single defect in that code. Not a virtue, which is not there inculcated; not a vice, in its most shadowy and doubtful form, but is there prohibited. Whence then, I ask, did the great Jewish law-giver derive his spirit of legislation? If that code was written by the finger of the Almighty, let us bow to it with holy reverence, and seek to better rules of life, nor any wiser principles of action. But if they emanated only from the capacious mind, and were dictated by the wisdom of Moses, then Moses was a wiser, a more learned man, than any of our new teachers; and I had rather be under his jurisdiction and keep his commandments than learn new rules of civil polity, and social intercourse from the most learned and wise of the present day.

These remarks may be out of the usual course of Judicial addresses; but I am persuaded, gentlemen, they are not inappropriate to the age in which we live; the occasion upon which we assembled, and the duties upon which we are about to enter.

In this day of novelty and excitement, when all the powers and elements of mind, in the literary, political and religious departments of life, seem to be in commotion, it is well for us to pause, and recur for a moment to first principles, that we may see where we stand in this great conflict, and return, if we have wandered, to the good old ways of truth and common sense. Besides, we do not meet here only in the cold and official dignity of magistrate, but in the character, and, I am sure, with all the kind and friendly feelings of neighbors and fellow citizens; and there is no reason why, when so met, we should not commune together on topics, so vitally interesting to us all, as members of one great social and political family.

There is, gentlemen, as I have recently remarked, in another place, necessity for us all, as men and as constituent members of the body politic, renewedly to avow, and by our conduct in all our relations in life, to manifest our attachment to law and order, in opposition to that spirit of insubordination and misrule which is evidently spreading itself over the land—modern codes of rationalism and re-iterated appeals to the less informed, and to the baser passions of human nature, are loosening the bands of society, and breaking down the broad and essential landmarks between vice and virtue. *Crime* seems to be losing its *guilty* aspect, and assuming the milder features of mere indiscretion. Its perpetrator, whether stained with human blood, or polluted with peculation and fraud, already shares more largely in the sympathies of the public than do the injured victims of his malice or ungovernable passions: while any thing like punishment of offenders against law and justice, has almost come to be considered, an act of savage cruelty, and a relic of the barbarous ages. Instead of being *punished*, in the legal sense of the term, for the injury he has done to the community, the offender is to be pitied and pardoned! or at most to be comfortably provided for at the public expense, during a temporary confinement.

That I am not extravagant in these remarks, we have had several recent and melancholy proofs in neighboring states. It is but a few days, since a jury who found themselves compelled by the evidence in the cause after the most patient and deliberate examination of the case, to declare upon their oaths that the accused had given the fatal stab that laid his victim a bleeding corpse at his feet, in the 'phrensy of passion, and without any cause to justify the murderous deed,' immediately after rendering their verdict and almost as soon as it was recorded, united in a petition to the pardoning power, that the convict might be *excused* for what he had done, exonerated from all punishment, and be restored, with his bloody hands unwashed, to all the rights and privileges of an American citizen.

These sympathies, it is true, may be traced to an excellent quality of the human heart, and they deserve our esteem, when not carried to such an excess as encourages crime, and shews an utter disregard of what we owe to the majesty of the laws and the well being of society. But sympathise as much as we will, there is such a thing as *primitive* and *retributive* justice, even in the government of him whose very name is *love:* and one of whose glorious attributes is *mercy:* and that philanthropy which sympathises more with the *convict* than it does with an injured, insulted, and suffering community, is of a morbid and sickly character, and scarce deserves the name of humanity.

I for one have no confidence in those visionary theorists; these philosophic and intellectual benefactors of mankind, who are framing for us new principles of association and government, under the blessed influences of which offences are to cease and men to become peaceful and harmless as doves. They are but weakening the bonds of society, and promoting an impatience of restraint, and a spirit of restlessness and discontent among the less informed and more vicious portions of society. Their doctrines are nothing less than rank infidelity, the more dangerous, because disguised with high pretensions of moral obligations and human happiness. He who wrote the decalogue on tables of stone, knew what was in the heart of man much better than do the rationalists of Germany or the disciples of Fourier. Those commandments were not given to sinless beings, but to such as were capable of committing the crimes forbidden—we belong to that class of beings, and hence human laws are necessary, and penal sanctions must be enforced, or we must forego the blessings of civilized life, and resume the habiliments and practices of the untutored savage.

Let us then, gentlemen, by precept and example, sustain the civil, political and religious institutions of our country, and be thankful for the manifold blessings they secure to us—under providence they are institutions of our own choice, and their perpetuity depends in a great measure upon the manner in which we discharge our respective duties, as citizens, magistrates and Jurors.

I will not detain you by a specification of the solemn and important duties now devolved upon you as members of this grand Inquest. They are succintly and emphatically expressed in the oath you have taken, and have often been the theme of judicial remarks from this bench. The intelligent and respectable citizens of this country who are usually selected as grand jurors need not the reiterated advice and instruction of the court to guard them in their deliberations and conduct them to proper results.

Go then Gentlemen to your chamber, and may the spirit of wisdom preside over your counsels; and may we all so execute the duties incumbent upon us, that when we shall appear before the judgment seat of him who knows the secrets of all hearts, we shall find our vows unbroken, and receive our just recompense of reward.

PUSEYISM.

Isaac Taylor, so well known for his writings on Christianity, in a late publication, thus speaks of the Oxford Heresy:

'I cannot, my dear sir, conclude, this, my second letter, without expressing, in the most decisive manner, my strengthened and very serious conviction, that the controversy which has been originated by the Oxford Tract writers, involves nothing less than the substance of Christianity itself, and that, in relation, either to the spiritual welfare of the people, or to the maintenance of the moral tone, which distinguishes this protestant country, no advantage whatever would be secured by stopping short where those writers would wish to stop, and by excluding what is peculiar to the Romish church.

'The question concerning antiquity is a question between the Gospel and the superstition which so early supplanted it. We are not inquiring concerning rites, but concerning the substance of genuine piety. We are not asking whether it be a wise or an idle custom to burn candles on an altar at noon; but whether the glory of the Savior shall continue to shine from the pulpit, or shall be displaced by the glare of a poetic and dramatic pietism. We do not care, nor should take the trouble to ask, whether fasting twice, or five times in the week, best promotes the health of the soul; but whether genuine Christian sentiments are likely to survive in a church which should be persuaded, if not to deny, yet to conceal, the doctrine of the atonement. It is not episcopacy that is just now in question; but the efficacious presence of the Shepherd and Bishop of souls. We are not talking of the attenuated continuity of apostolic powers; but of the unchanging grace of Him who is the same yesterday, to-day, and for ever. We are not discussing the ambiguous import of the sacramental phrases; but are anxiously asking whether, as in the ancient church, the people should be taught to look for salvation to the sacraments, or to the Savior. The controversy of the present hour is not to determine to what extreme limit the priest's power of absolution may lawfully be stretched, but to fix this momentous principle, whether the contrite heart and troubled conscience should soothe itself with a sacerdotal form of pardon; or should be encouraged to approach the throne of grace, and without any other mediation than that of the one Mediator, seek thence, and receive the assurance of reconciliation.

'A clear and much corroborated conviction of the vital importance of the controversy now pending in the Church, and with which I ventured to concern myself, excludes, at the present moment, almost every inferior consideration, and renders me calmly bold (in reliance, I hope, upon the divine aid) although I find myself set upon by a phalanx of academic learning, and of ecclesiastical authority, and actively assailed by almost every organ of religious opinion.

'Whoever my opponents may be, and of what sort soever may have been the expressions of their hostility, I am inclined to hope that you will not detect, in the following pages, the indications of irritated feelings, any more than of trepidation. If ever I have felt sure of my ground, it is now; and this confidence, steadily increasing as I have become more and more familiar with my subject, has exempted me altogether from the angry emotions which might otherwise easily have been provoked.

[From the Sheet Anchor.]

SAILING VESSELS ON THE SABBATH.

Mr. Editors,—Some years ago, when one of my vessels was bound for a port in Europe, I was unable to despatch her early in the week, as was my usual custom; and finding it hardly possible for her to sail before the Sabbath, I did not very strongly urge her clearance at the Custom House on Saturday. When passing through Commercial Street, I met an individual, in whose counting-room I received my mercantile education; he inquired whether my brig would sail on the morrow. I replied, not on the Sabbath. He asked me if I had become so superstitious, as to prevent the sailing of my vessels when a 'good stiff north-wester' was blowing; remarking at the same time, he was sure I never had such examples while under his tuition. I assured him it was true, that what respect I had for the Sabbath, I had learned since I had left his employment. He told me it was his opinion, that seamen should not be allowed to remain on shore during Sunday, as they might be found in worse places, than a vessel's forecastle; that he had a schooner ready for sea, bound for the same port to which mine was going; that she would sail to-morrow, and thus have an advantage, which I might also secure, if I was not over wise. I informed him I should prefer my crew would have the privilege of attending the preaching of our friend, 'Father Taylor—' that I would not be instrumental in compelling them to violate God's holy day. The Sabbath came, and its morning was truly delightful; a fine north-wester blew with sufficient power to swell all the canvass, and our beautiful harbor was relieved of all the shipping in readiness for departure, including the vessel belonging to my friend, with the exception of my solitary brig.

On Monday, before she was ready to proceed, the wind chopped in, to the north-east, and a dull, drizzling rain commenced. I was met by my old friend, who accosted me with a tone of mock condolence, inquiring when the brig would *probably* sail. As there appeared every indication of a long storm, I assure you, it was not very easy to control my feelings; and had I then examined my heart with carefulness and candor, I greatly fear I should have discovered much impatience, and but little confidence in Him who guides all things right. I however assured him that I was satisfied 'all was for the best;' and was willing to leave all in the hands of that Being, 'who rides on the whirlwind, and directs the storm.' The wind continued ahead some four or five days, during which I was somewhat annoyed by his ironical regrets, that my vessel was thus detained. On Friday, (that 'unlucky day,' to those who have no faith in the over-ruling providence of a kind and all-wise God,) a brisk westerly wind sprung up, and I had the pleasure of seeing the brig sail down the harbor, before an eight knot breeze, with a fine temperance crew, and not a drop of spirituous liquor on board.

Nothing further was heard from either vessel for nearly a month, when, as I was going through one of the principal streets of the city, I met the merchant alluded to, who was passing rapidly along, and so hurried and agitated was his manner, that I stopped to inquire what had occurred to trouble him. His reply was, 'don't stop me now!' I allowed him to proceed onward, but soon met him again, when he informed me his vessel had arrived at a neighboring port, in distress, having been disabled, when a few days out, by running on the remains of a floating wreck; that she had experienced a very severe time in getting in the harbor. I very calmly and respectfully inquired, if she sailed on the Sabbath. He exclaimed: 'Oh, spare me! don't, don't say any thing about that now!, The cargo was discharged, and the vessel repaired at a port in the vicinity, at considerable expense; while the brig, that was detained nearly a week by stormy weather, and then, obliged to sail upon an 'unlucky day,' had a fine passage, and arrived in good condition at her port of destination in Europe, on the very day that the vessel of my friend commenced her repairs in America.

All the comment I would make on the above facts is, that I think it wrong to violate the Sabbath, and that God controls events. A BOSTON MERCHANT.

NEW MAGAZINE, No. 1.—The Pioneer—a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter, with articles from John Neal, J. S. Dwight, W. W. Story, J. R. Lowell, James Veray, etc., with three elegant engravings—price, 25 cents a number—subscriptions $3 per annum. Received and for sale by W. CROSBY & CO, 118 Washington st. j7

SERVICES AT THE Ordination of Rev. Amos Smith—A Sermon preached at the Ordination of Rev. Amos Smith, as colleague Pastor of the New North Church in Boston, Dec. 7, 1842, by Francis Parkman, D. D., with the charge, by Rev. E. S. Gannett—Right Hand of Fellowship, by Rev. Mr Huntington, and an appendix. This day published by W. CROSBY & CO, 118 Washington st. j7

SAXTON, PEIRCE & CO, Publishers, Booksellers, Stationers and Periodical Agents, 133 Washington st., Boston, offer for sale on the most reasonable terms, a very large and extensive variety of miscellaneous books, of standard value; also, all the new publications of the day, Annuals and splendidly illustrated works, suitable for Presents, the coming Holidays. We commence our list today, and shall continue it from week to week.—Please preserve the list for the holidays.

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GIFT BOOKS FOR CHRISTMAS AND New Year—WM. D. TICKNOR, corner of Washington and School sts, has for sale a beautiful assortment of Annuals and other books for Presents, among those already received are the Keepsake, Book of Beauty, Friendship's Offering, Forget Me Not; Drawing Room Scrap Book; the Gift, Christian Souvenir, Rose of Sharon, Juvenile Scrap Book, the Rose, &c.; all with splendid illustrations, and bound in elegant style. Fine editions of standard works, also in rich bindings, among which are Lockhart's Spanish Ballads, new edition, beautifully illustrated; Lalla Rookh; Campbell, Rogers, Byron, Wordsworth; Hemans; Burns, Crabbe, Moore, Clarendon's History of the Rebellion; Waverly Novels; Marmion; Childe Harold; Percy's Reliques of Ancient Poetry; Spenser's Fairy Queen, Moliere, Racine, Fontaine's Fables, with illustrations; Tennyson's Poems, Motherwell's Poems, Longfellow's Voices of the Night and Ballads; Willis, Bryant; Greenwood's Sermons; Chs. Lamb's works, Griswold's Poets and Poetry of America; Keese's do; Velvet Bibles; Church Prayer Books, Campbell's British Poets, Fenelon, &c. All the new Juveniles for sale as above. d24

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3m september 10

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